

THE IMPOSTER QUAKER,

O.R.

The Quakers Throne of Truth,

Detailed to bee

SATANS Seat of LYES.

By way of Reply, to a Quaking and Rail-

Ringing Pamphlet, written by Capt. ADAM, entitled,

The Throne of Truth, exalted over the

Powers of Darkness.

Wherein is briefly hinted, the rotteness of

the Quakers conversation and satisfaction, in general,

as manifested in their BISHOPS, and their meetings

In their Preaching & Vision of the WORLD CRAVEN,

against the Religion of Mr. LOVE ELOUGH,

By whom wherein the Truth is asserted, viz. If

we may judge of the Conscience, Honesty and Per-

fection of Quakers in general by this man in particular,

A man may bee as vile a person, as any under

heaven, and yet a perfect QUAKER.

Come downe, and sit in the dust, O Virgin daughter of Baby-
lon, from the ground; there is no Throne, O daughter
of the Chaldeans, Isa. 47. v. 1.

Thy nakedness shall be uncovered, yea, thy shame shall bee
seen, v. 2.

By Ralph Farmer, a servant of that Jesus Christ, who was
Crucified at Jerusalem, above sixteen hundred years
ago, and whose Blood the Quakers trample under foot,
as a common thing.

Published according to Order.

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laid at his House in Gresham-street, 1700.

PIREMIORUM DILEXIT

about to end now. edT

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The impudent and daring Protestation, and Appeal to
God, of George Bishop; concerning the business of
the Lord Craven, whereof (as hee confesses) hee
had the whole managment.

I Do declare in the presence of the Lord, before whom I
fear, who searcheth the heart, and trieth the reins, and
bringeth every work to judgement, that I am clean and
innocent therein; nor have I used, nor do I know of any
indirect proceeding in that whole busyness of Graver and
Faulconer.



To the Right Honourable, William
Lord Craven, Baron of Hamp-
stead, — Marshall in the County of
BERKS.



T'S usual (may *Lord* you know) in publishing books, to prefix the name of some worthy and considerable personage; and I now apply my self to your Honour, upon several accounts.

First, *Tua res agitur*, much of the matter ensuing concernes your self.

Secondly, I never heard, but that you were a lover of your Country, always with much respect and honour, treating and entertaining your Countrymen that came over into the *Low Countries*; (the place of your residence, for many yeares together) and hee that loves my Country, I love him, and him I honour. As for your Adversary (the man I here deal with) his tongue is no slander, for who will be-

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lieve a common year? which whether I have made him appear to bee or no, judices mandus.

Thirdly, I understand the present Parliament hath taken cognizance of your cause, and intend to consider it next Session, and I am come (in the mean time) to bring you good newes; your Adversary quakes, which if it bee a symptome of true Conversion, there is hopes that confession, (an ingenuous confession of the whole design) and an endeavour of satisfaction (if it can bee) will follow; but fearing it may prove but a false birth, I have put ~~manum~~ obstericalem, in ~~intimis~~, search'd his bowels for a real discovery, that the world may no longer bee deceived with a ~~windy~~ conception. Truly, my Lord, your case is hard; but what shall wee say? 'tis the fortune of the wars; and there you know (as in a common scuffle) many an honest man, that stands by; and means no harm, gets a knock, as well as those who begin the quarrel; and this your Adversary himself (who confesses to have had the managment of the whole business against you) seems to me clearly to acknowledge, as the ground of your Sequestration: For, in answer to an objection made on your Honours behalf, by your friends, in the Narrative, by them published, hee (your Adversary) doubting of the weight and validity of the testimonies produc'd against you, sayes, (in the fourth particular answer, page 22. of his book) that the time when your estate was sequestred, was, when the Commonwealth was deeply imbrailed in wars.

And then goes on, and sayes, (in the next page) that in such times and cases, they have many considerations, as the reason of their actions, which those who

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are without doors, (that is, your Honour, and your friends, who were not of the Parliament) neither know, nor apprehend, nor are to take upon them so to do: So that here (you see) is Club-law, you must bee sequestred, because the Commonwealth was imbroll'd in wars; and your Honour (being out of doors) must neither know, nor apprehend ('tis too far above your reach) the reason why, nor are you to take upon you ('tis presumption) so to do: For hee tells you (page 2.) that true Englishmen, have used to have Parliaments, and their Acts, as being the judgement of the whole Representative of the Nation, in more veneration and esteem, than to bee put into the ballance, with the contradictory assertions, of any private or byass'd spirits.

And truly (my Lord) upon this ground, we may well question, whether you bee a true Englishman, or no, who being swayed by your own private interest, and byass'd with a desire after your own estate again, should dare now to move any thing against the actions of that Parliament, which (as he tells you in the same page, answ. 6.) upon the proofs by him alledged, and (because they were not full enough) for reasons best known to themselves, in time of general imbroilments, order'd your estate to bee confiscate. So that still (my Lord) you must take the fortune of the wars; and though your Honour, and all out of doors, know no reason for it, yet they did it (sayes hee) for reasons best known unto themselves.

But will your Honour give mee leave (as a true Englishman) to say something for that Parliament, and indeed for all Parliaments, and Courts of Judi-

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nature, you well know, that the manner of their proceedings, in administration of Justice, is much according to that *Economico-Political* process of nature in man himself, wherein the apprehensive, deliberative, and conclusive faculties, (which in a word wee call *common sense*) which is the great *Judicatory* in man, doth determine all things, (with a common and equal respect) as they are represented. Now the outward senses, are the *Spies* and *Intelligencers* of the *Soul*, who bring in several objects (according to their respective natures and faculties) to bee judged of, and determined by the *understanding*. And hence wee say, *nihil in intellectu, quod non sit, prius in sensu.*

Now if these senses (either by any defect or vice in the organ, faculty, or medium, (which wee might follow with an exact and elegant Analogy) but I will avoid prolixity) If I say the *senses*, either by deficiency, or redundancy, under, or over-doing, make a *false report* unto the *Court* (the *common sense*) *false judgement* must proceed accordingly, and yet the *Court* blameless: But some men tell us of *inferior* faculties (even in the soul it self) which do corrupt the *superior*, and so obstruct *Justice*, and pervert *judgement*: If this bee so, it is *within doors*, and I who am *without*, am not (I am told) to take upon mee to enquire into. All the hope is, the smoke of *Gun-powder*, (being by Gods goodness) *dissipated*, the noyse of *Drums* and *Trumpets*, and clattering of *Armour* ceased, and those imbroilments, which *hurried* your estate into sequestration, *abated*, and the *confessions* (and so the guilt) of your adversaries discovered; the great *Judicatory*

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try of the Nation, will bee the better able to discern and judge of your case, with serene judgement, and imperturb'd affections; and accordingly resolve upon, and execute such signal justice, as shall deliver the land from the guilt of oppression, if any such there bee in this particular, which is, and shall bee the prayer of him, who is,

My Lord,

The Commonwealths, and your Honours servant, so far as your Honour is the servant of the Commonwealth.

R.A. FARMER.

To

To the Christian and understanding Reader.

Think it requisite (by way of Preface) to give an account, why I sit not down in a retired and desirable silence; I met with one who tells me, that, As hee that impaireth the good name and fame of another, is cruel to that other; so hee who neglects his own, is cruel to himself: And that it concernes Ministers of the Gospel in a special manner, to preserve their reputation, because the contempt of their persons redounds to the prejudice of their work and calling. How I have been reproached and charged by my quaking Adversary, in his railing and reviling Pamphlet, is obvious to all who read it; and how falsly, appears in the discourse ensuing; as for his foul language, I leave it to the men and women of their generation; but as for the imputation of forgery, and under-hand practises, my soul so much abhors them, that I should think it my sin to sit still in silence under them, but rather conceive it my duty, to return them whence they came, there being so just and real a lodging for them, of which (Reader) I constitute thee a Judge between us. As for those vulgar bubbles, that take winde, and rise with every light and foolish story, which they receive from the men and women only of their own perswasion, and judge of things and persons by the rule of their affections, I dismiss them to Anticyra, for a purge of Hellebor, taking up the resolution of the

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the Apostle (in cases where I appeal not to them) with : Cor. 4. 3. 1
mee it is a very small thing to bee judged by them,
or by man's judgement ; for what more false, uncer-
tain, and inconstant, than the popular ayr, who cry
Hosanna to day, and Crucifie to morrow ? No (Read-
er) I'le dwell at home; and so long as I maintain peace
between God, and my own conscience, I'le rest there.
But some may say (for wee live in a querulous age,
wherein everyone (even women) will bee quarrelling)
why did you at all appear in publick ? I answer, to
maintain the peace of my own conscience ; for I say
with David, 1 Sam. 17. 29. was there not a cause ?
Shall the uncircumcised Philistines, despise the Hosts and
Armies of the living God ? And shall David
(though a stripling) stand still and bear it ? No, Curse
ye Meroz, saith the Angel of the Lord, curse ye
bitterly the inhabitants thereof, because they came
not to the help of the Lord, to the help of the Lord,
against the mighty. Judg. 5. 23.

I writ not this, as blaming all who have not appeared
with mee in the like manner : But this I judge, that
if (in such a case as this is) the Lord suggest it to any
man, (especially a Watchman) and make his spirit
willing, and hee withdraw upon selfish considerations,
hee cannot maintain that peace true Christians look
for : For my part, in plain English, I am not (I cannot
bee) an Universalist.

There is an opinion (or at least a practise) taken
up by some of universal respect, and compliance with
all persons, of whatever opinion or perswasion, which
is not less prejudicial to truth, than the Doctrine of the
universal and equal love of God to all, is prejudicial
to grace. I know they are both plausible things, win-

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ning and taking, as much suiting to, and complying with every mans interest and affections; but how agreeing with Gods minde, with some men, subjudicis est, but is with mee determined. And for the former, I have taken some notice of the insinuations and subtleties of it, in our last generation; for what more usual Plea (with those who day in wait to deceive), than love, and sweetnes, and meekness, and gentleness, and mutual forbearance, indeede in difference in matters of Religion; as if it were a vertue to Scepticks, ever doubting, querying, and questioning, never resoluing, that either this or that, were the undoubted minde of God, and the true Religion: And how skilfully did the Prince of Darkness play his Game in his black Regiments, by branding all those with the scandal and reproach of passion, and bitternes of spirit, who would not answer his ends in a luke-warm neutrality, or indecisive, in sooth and sweetnes of spirit (as they call it) as shoulde give equal encouragement. But whether the Word of Christ warrant such a deportment, would easily bee concluded, if men would not consult their easie and worldly advantages, and I propose it to bee considered, whether one, or both of these, bee not the temper of this kinde of people? Let which side will bee uppermost, they will loose nothing. I could not but smile (but yet with a kinde of indignation) when I took notice of a Letter, heretofore written from London, to one in this City, in the behalfe of blaspheming Nayler, when the punishment, adjudged by the Parliament, to bee inflicted upon him in this City, was to bee executed, the Author of that Letter takes an occasion, from information of some of his fellow-Saints, (of the new modell) that there were found
here

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here of bitter spirits, forsaking, and fearing rigorous execution, writes for a mitigation, giving high expressions of what super-excellencies hee found in that adorable creature, when as this Epistoler himself, is a Saint of so milde and sweet a temper in Religion, that hee will never bee branded for a Puritan; for Sabbath dayes were his fittest seasons to look over his accounts, or to go to his house in the Country. Truly Reader, I must tell you, wee are fallen into those times, wherein most peoples Religion (I mean the wise ones) lies in making faces, and courting the rising interest, at least waiting an opportunity so to do: In the meantime, the question growes high, and Romes interest (by the subtleties of the Jesuites working amongst us) is very much promoted, and that by our own hands, men pretending (which is strange) to be Protestant persuasion; for now the question is not (as among the Separatists) whether our Parishes are true Churches, but whether wee have had any true Churches at all in England, till these late years, that they were brought in by the Sword in the late Army, or those who accompanied them; and it's very like (if the Lord prevent not) Magisterially, and Dictator-like (almost in Cathedra) to bee resolved, That wee neither have, nor had true Churches, or Ministers among us, and that wee must renounce our Ordination, take it up from the people, and so make all new, after a mode, which yet our eyes, nor the eyes of our Fathers have ever seen, or their eares ever heard of. To effect this, have those Emissaries of the Roman Faction, no doubt, stirred up, and set on foot these obstreperous Quakers, (though the generality of them saight no such matter), to cry down our Churches, Ministers,

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and Ordinances, to whom they have now drawn in, heads and pens more subtil and able, who, aliud agentes (as it were) do that for them, which they themselves (in their own persons openly) were not able to effect or accomplish, who doth not with fear and sadness (that doth consider) foresee that lamentable result, that's like to follow upon the contests raised, and increasing between our brethren of the Presbyterian and Independent persuasion, and which by the heat and opposition of persons of ability, (on both sides) are like to grow more bigh than ever: But if my poor low voice might bee heard between them, and Oh, that the Lord would persuade them to hear, I should say as Abraham to Lot, Let there bee no strife between you, for you are Brethren; and I should beseech them in Josephs language to his Brethren, Fall not out by the way: But if I cannot bee heard, I make this protestation, disclaimer, and prayer, Lord, let not my soul come into the secrets, and let mee never partake of the delicacies of those men, who make Schismatical separation, destroying those Churches and Ministry, wherein, and by whom (blessed be God) thousands have been converted and saved; and who are willing to reform, and conform, according to what is revealed in the Scripture; Sure I am, and experience (the Mistress even of fools) hath made it good unto the world, that Dilipline and Government in the Church, hath (ever since the reformation from Popery) kept the Reformed Churches free from Heretie and Blasphemy getting head among them; and if there were danger of an inrode, and an incursion, by the abuse of Government, bee shall come little short of an Ideot, (and wise men will easily acknowledge it) that

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that doth not perceive, that no Government at all, every one being left to his own fancy,) will much more do it. It's a strange piece of madnes, not to put a difference between inforsing men to Religion, and tolerating all Religions, to the hazzarding of the true: Or if (putting a difference) Matchivillianisme shall so far prevail with any, as that, so they can secure their own interests, they care not for the concernments of Jesus Christ, and his Gospel. As for my own former undertakings (by the help of the Press) I have but endeavoured to discover these upstart enemies, and adversaries to the truth, who privily brought in damnable Heresies, even denying the Lord that bought them. By occasion whereof, I have raised up this home-bred Aduersary, my own Countryman, by hinting only at whose impostures in this kinde, the impostume is broken, and much filth and quitture hath been vomited forth from it, in most unchristian railings, lyings, and reproachings, who yet withal, pretends to higher measures of Samtship, and perfection, than ordinary, which considering (and well knowing the man, and his practises) I concluded this with myself, that if wee might judge of the conscience, honesty, and perfection of the Quakers in general, by this man in particular, wee may well assert this, viz. A man may bee as vile a person as any under heaven, and yet a perfect Quaker, which (after a brief discourse of the conversion and perfection of Quakers in general) I have endeavoured to demonstrate, from the practises and doings of him in special; and this in his dealings in the matters of the Lord Craven, and Mr. Love; the ones Estate, and the others Life.

The materials I have built my discourse with, (in the

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matter of the Lord Craven) are two printed pieces, the one entituled, A true and perfect Narrative, of the severall proceedings, in the case concerning the Lord Craven, wherein are set forth the whole proceedings, together with the Indictment, Tryal, and Conviction of Faulconer, of Perjury, in that information, upon which the Lord Cravens Estate was sequestred, which piece was printed and published by the friends of the Lord Craven; the other is a piece, entituled, The Lord Cravens Case, &c. with a short examination of that former Narrative; and this latter, was written by Bishop himself, in excuse, and defence of himself and Faulconer, of which book, bee printed so few, and so disposed of them, as that I could not get one, either here, or at London, until (by providence) I was directed to send to himself to borrow it. And this I did, because in his Pamphlet against mee, bee quotes it, and refers to it, for clearing (as bee thought) of his innocency; which if bee had refused to lend mee, I intended to acquaint the world, that bee had quoted his book to clear himself, which could not bee come by, which (it may bee) bee feared, and therefore sent it mee; or otherwise, by the disposing of Divine Providence (the time being come for the discovery of his deep hypocrisy) bee was over-ruled so to send it. For his own Confessions (therein contained) and Faulconers Confession upon his death-bed, of that perjury, (which Bishop would in his book free him from) being conferred, and compared, the whole practise, and whence it arose, and how it was carried on, is manifestly discovered; as in the discourse following, to which I have added a little of his dealings against Mr. Love, to let him, and the world see, whether bee

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bee not also a blood-sucker. Could I have gotten his other book, called, A Short Plea, &c. which bee also published against Mr. Love, I doubt not but thence I shold have made a further discovery of him; but bee dealt as subtilly in this, as in the former, printed so few, as that they cannot bee gotten. But I suppose what I have done is sufficient; the improvement I make of the whole, is this, to let the world see, how deeply and closely wickednes may lye lurking in our natures, and what a desperate evil Hypocrisie is, that a man may continue in such wickedness unrepented of, and yet think himself a Saint, and to have attained to perfection: If by what I have herein done, I may bee instrumental to bring him to repentance, or his case may bee as a Pillar of Salt, to season and caution others, I shall bee abundantly satisfied in my labour, and shall (when I know it) give God the glory: In the mean time, I rest,

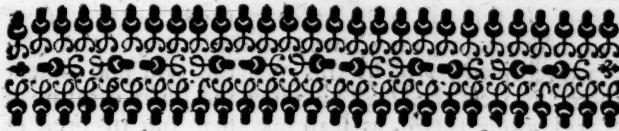
Reader,

Thine, and the Churches
Servant;

R.A. FARMER.

THE

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THE
IMPOSTOR DETHRONED;
OR,
The Quakers Throne of Truth
Detected to be
Satans Seat of LIES.

IT's the great *Criterion* and distinguishing Character of the Generation of *Quakers* among us, that they pretend to greater measures and higher stature in *Christ* and *Christianity* than others, to have attained even to *perfection*; such perfection, as to be *without sin* in their persons. This to be so, is manifest by their *reproaching* and *vilifying* the Ministers of the Gospel, and their *Doctrine* in *this* point; though we teach and press *perfection* as the *white* to be aimed at, and as that which every *true Christian* must, and doth *endeavour* after, *not as though he had already attained, either were already perfect, but following after, if that he might apprehend that, for which also he is apprehended of Christ Jesus*; Phil.3. 11,13, and which he shall attain unto, when he hath attained un-^{13,14.} to the *Resurrection of the Dead*. And although we say and teach, that there is a *measure* of *perfection*, even in *this life* attainable (and that personal too) consisting in *sincerity, integrity, and uprightness of heart*, walking in all good conscience both towards God and men: And C that

that we must and do daily cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Although (I say) we preach and press, and (by grace received) practise this, yet this will not content them : No less then such a manner and such a measure of Christ within them, as shall put them out of need of Christ without them, will serve their turn : If this be not so, they have no cause to charge us as they do, for we do (with all seriousness possible) profess and urge a necessity of Christ within us, renewing, transforming, and changing us from our dead and perishing estate in nature, and conforming, and making us more and more like unto himself by grace, and the mighty and powerful operations of his Spirit within us. When we sin (which we would not do) giving the grace of *repentance* (and the exercise of it) unto us : By his mediation and intercession in heaven, procuring pardon and peace for us, and as our Head and King, by degrees, subduing our sins and iniquities (which are our greatest enemies) under us. This is our *Doctrine*; this we profess, preach, and practise. And for the truth of this (that we do so, even all of us unanimously, and with one mouth) I appeal to the whole world to bear us witness. But this (I say) our present Adversaries disapprove of; their *perfection* is of another nature, a high form of perfection, *absolute and entire*, wanting nothing. And we are (with them) *false teachers*, because we say, we cannot here attain it. To argue this a little, because 'tis (*cardo & caput controversie*) the great and *main* thing they seem to drive at, and to profess; witness their *more* and severe carriage and *conversation*, their *demure looks*, their *abstinences* in meats and drinks, the pulling off their Points, Laces, and Ribbons from their *cloaths*, their separating and withdrawing from the society and familiarity of all others, *as unclean and polluted*. And last of all, witness their living without, and despising all former *Ordinances* and *Administrations* since Christ and his *Apostles*, as if too low and mean, and not suiting with their *perfection*. We shall therefore a little examine

examine this matter, and try their Title, and do not but (upon trial) we shall finde them as those in the *Revelations*, whom the *Angel of the Church of Ephesus* tried, Rev. 2. 2.
who said they were Apostles, and were not, and so were discovered to be liars : Perfection then is two-fold, *Doctrinal*, and *Practical*; *Doctrinal* perfection, is such a height and measure of knowledge, as beyond which a man can not go : To be perfect in *knowledge*. *Practical* Perfection is such a measure of *holiness*, as not to sin at all, at any time, in any thing, but to be perfect in the measure of every *grace*, and in the *practise* of every *duty*. I suppose this is to plain a distribution of *humane* perfection *absolute*, as is very clear and obvious. And if our Adversaries mean less than this, they fall in with our *Doctrine*, and then they quarrel and charge us *wrongfully*. Now if I shall shew from *Propheticall* and *Apostolical* *Doctrine* (and consequently from the *Doctrine* of *Christ*) that *perfection* in either kinde, (*Doctrinal* or *Practical*) is not in this *last* *sense* in *this life* attainable, then the *Quakers* are found to be *one* of the *Doctrine of Christ*, and are *hypocrites* and *liars*; and it will not need many words to prove either. And first for *Doctrinal* *Perfection*, that we cannot here attain that full measure of knowledge allotted us, that one place of the *Apostle* is a sufficient testimony, 1 Cor. 13. 9, 10. *We know in part, and we Prophecie in part, but when that which is perfect is come, then that which is in part shall be done away.* And ver. 12. *For now we see through a glass darkly, but then face to face; Now I know in part, but then I shall know, even as I am known.* If any shall be either so simple or perverse, as to question whether the *Apostle* speak this of our *imperfect* state in *this life*, in point of *knowledge*, I shall not think him worthy of an answer; the *clearness* of the *truth* will sufficiently argue such a mans *imperfection*; And as for *Practical* perfection, that we cannot here attain such a measure of *holiness*, as not to sin at all, at any time, in any thing, but that we may be absolutely perfect in the measure of every *grace*, and in the *practise* of every *duty*. I shall not need heap testimonies,

nies, a few places will sufficiently evidence this truth, without any further argumentation, 1 Kings 8. 46. *There is no man that finneth not.* Prov. 20. 9. *Who can say I have made my heart clean, I am pure from my sin?* Eccles. 7. 20. *There is not a just man upon earth, that doth good and finneth not.* These are the testimonies of Solomon. More might be produc'd from the Old Testament, take onely two from the New. The first from St. John, 1 John 1. 8. *If we (I John, and the Saints to whom he wrote) If we say that we have no sin, we deceive our selves, and the truth is not in us.* The next from St. James, Ja. 3. 2. *In many things (not in a few only) we offend all.* So that here we attain not a *saints* *perfection*, we shall not here be, I say, fully like Christ in *holiness* or *knowledge*, this is reserved for hereafter; and this the same St. John attesteth, 1 Jo. 3. 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is, when we shall see him (as St. Paul sayes before, face to face) then our imperfect measures shall be made perfect.* That which there follows in *John* (and other places produced for perfection) intend it, and pres' it (*viz.* absolute perfection) as our *duty* and the matter of our *endeavour*.

Thus from *Canonical* truth I have shewed you the *imperfection* of our *perfection* *here*: And what ground our *Aduersaries* have, to plead their *exemption* from the same condition, I cannot discern. Suppose we should grant them to be led by the immediate and infallible teachings of the un-erring Spirit, let them then tell us, *who are the liars, Solomon, and Paul, and James, and John, or they?* Or was that true which they affirm'd of *themselves*, and *all men*, that they are sinners? And is this, which *these* men affirm to the *contrary*, true also? Or was it *truth* then, and is not so *still*? Doth new light make the old a lie? Or doth the Spirit speak *contraries*? No, *let God be true, and every man a liar;* and that I am sure is a *sinner.* And for our parts, if we *boast*, we will (with the Apostle) *boast and glory of and in our infirmities, not that we are sinners,*

Rom. 3. 4.

2 Cor. 11. 30. &
12. from 5, to
the 10.

sinners, (that's our burden) But that God for Christ's sake *is righteous and just to forgive us our sinnes*, when we confess them, and that Christ by his grace, will cleanse us from our sins, and all iniquity; That so his strength might be perfected, and manifested, and magnified in our infirmity. With this further. That if we were so perfect, as to be free from sinning on earth, we should not need Christ's intercession in heaven; nor should wee need to pray daily (as Christ taught his Disciples) father forgive us, And therefore wee say, *Blessed bee God for Jesus Christ in heaven*: who ever lives to make intercession for us. And who, when wee sinne, is there our advocate, and the propitiation for our sinnes; and thereby able to save us (*εἰς τὸ παντελὲς*) to the uttermost, to perfection: till all bee perfected, and if the Quakers will not for themselves joyn with us in this Christian confession, let them speak out, and say so: And wee know what to say to them, and if they will joyn, let them cease to condemn us, for the acknowledgement of our imperfection.

And thus have wee argued *human* imperfection, by an argument *ad rem*. And now wee shall prove it by arguments *ad hominem*; Even the *Quakers* themselves. And discover the *imperfection* and unsoundness of their pretended perfection, and consequently their *Hypocrisy*. And first from the manner of their conversion, and then from the matter or quality of the persons converted. And thirdly from their conversion it self. And this, first a little from the conversion of the *Quakers* in generall: And then of my quaking adversary in particular.

And first of the manner of the *Quakers* conversion in general, and that which I shall here observe is from the suddenness of their conversion, and I may adde the violence of their conversion. And first from the suddenness of it, it may render it justly suspected, for suppose a drunkard, or a fottish Buffoon, a fellow that makes himself a *Fool* (an ape) to make prophanes persons merry (for some such among us have turned *Quakers*) suppose I

1 Joh. 1.9

Heb. 7.25

1 Jo. 2.1,2

say, such a one shall all of a sudden leave his drakeness; or leave his apish conversation, and (without any more ado) become a Quaker; shall wee call this conversion? Its a saying of that great Lecturer of nature *Hipocrates*, that *omnes repentina mutationes, sunt periculosa*: All sudden changes or alterations are dangerous: They forebode no good, but evil. These sudden leaps, are from violent motions. Nature in its regular course is more lent and moderate, making its progress from one degree unto another; And although sometimes there are found such violent motions in nature, yet they are very rare, but alwaies doubtful, this is true in religion and grace also.

These sudden Converts are (if not *mira gracia*) *mira gracie*, wonders. As wee say of late conversion, from the instance of the *Theef upon the Crots*; *One was so converted, that none might despair, and but one, that none might presume*. So of this sudden Conversion, they are *Rare*. A *Paul* or so, That (as hee himself saies, 1 Tim. 1. 18.) *Christ might in him shew forth all long-suffering, for a pattern*, to incourage others to come into *God*, notwithstanding they were *Persecutors*, and grievous sinners. But I say, *These patterns are rare*. As one *Job* was made a pattern of *Patiencie*. Such dispensations being not ordinary; For as wee say, *Nemo repente fit pessimus*, none come to the height of wickednesse at once, so *Nemo repente fit optimus*: A man comes not to his stature of goodness on a sudden.

There are several ages in Christ: There are little children, young men, and Fathers, 1 John 2. 12, 13. And there is a growth in Grace, 2 Pet. 3. 18. as well as in Nature.

In order to the *appearances* of grace, in true conversion, there is a previous and precedaneous act of godly sorrow, which works *repentance* and true *humiliation*; whereby the soul (being cast down under the sense of its former evill waies and ungodly conversation) is made humble, meek, and lowly; judging and condemning it self as the *vilest* of all others: Or at least as *vile* as any. And thence (by the power of the spirit fetching strength from Christ, by

by faith) comes up by degrees, to some stature and growth in him, till hee come up to his appointed measure. But these persons (as wee have obserued them) do per saltum, skip from the lowest degree of baseness; to high measures of perfection, in a moment, all of a sudden. But some may say, how can you tell whether they have not been so humbled, or truly repented? The sin and evil conversation was open, but the repentance may be secret. We see a change, an alteration.

Ays. I'le ask then this question (and let it be seriously considered) May not Satan be contented that a person leave a base, a wicked conversation; that a man cease to be a drunkard, (or the like) that he may become an Heretique, a Blasphemer? Is it not his advantage? Doth not the devil gain Proselytes by such Converts as these are? Oh sayes a poor simple honest-hearted Christian, who judges by appearance, and suspects no evil, What a change is here wrought in this man? Surely this must needs be by some immediate and extraordinary power of Gods Spirit, it is good therefore to be of his Religion, whereas the man hath but shifted spirits. One or two are gone out, to make way for more and worse. Is not this the meaning of that Parable, where an unclean spirit (it may be a whorish one, or a drunken one) being gone out Mat.12.43,44, of a man, comes again and findes his old habitation (as there) swept and garnished, Swept from his former filthy lusts, and garnished with specious shews and pretences of piety (indeed an hypocrite) empty of true grace, and finding it thus, concludes, there's a fit dwelling for my purpose, and then goes and takes seven devils more, worse then himself, devils of pride, censoriousness, faction railing, lying, heresie, blasphemy, and all these enter and take possession, and so the man's worse then ever, his latter end is worse then his beginning: So that you cannot call this mans change, a conversion, though there be an alteration. But yet to shew the uncertainty, and (for the most part) hypocrisy of these sudden changes, and to make an estimate in that which may appear. Suppose a person hath got

got an estate by cheating, cozening, bribery, forgery, perjury, extortion, oppression, or the like, and this person becomes a *Quaker*, and so a witness of the truth, even of that Christ appearing the second time, and without sin unto salvation, as my friend George hath it in the Title Page of his railing Pamphlet; and you must suppose this appearing of Christ the second time without sin, to be so in him, or else he cannot be a witness, which he layes himself to be. Now I say, suppose such a person become a *Quaker*, and so an eminent *Saint*, of the highest form of the *Quaker's model*, and hath not made restitution, nor given satisfaction for that estate so wickedly, impiously, and villainously gotten, can any one in the world say, this man hath repented, that he is converted, or a true Christian? Will any one dare to say other of such a one (if he professes to be godly) then that he is a most wretched hypocrite and dissembler? and such persons we finde among them; and therefore the very suddenness of their Conversions, with so little evidence of truth, doth justly render it suspected, especially if you consider the violence of the motion in which they are hurried. We have another saying, that *nullum violentum est perpetuum*, what is violent, is not lasting. And surely, if we observe their violent unusual and uncivil actings, following (or rather going along) with their sudden Conversions, we may easily conclude the unsoundness of them. For as for the Spirit of Christ (which they so highly pretend to) it was not of their temper:

Mat. 12. 19, 20. *He did not (as was Prophecied of him) strive, nor cry, neither did any man hear his voice in the streets: He did not quench the smoaking flax, nor break the bruised reed; He did no sin, neither was there guile found in his mouth;*

1 Pet. 2. 22, 23 *when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. And how contrary this peoples demeanour is, and how unlike this pattern, 'tis easie to discern: Never were there such bold, open, and unparallel'd Rainers and Revilers in the world as these are, as if they were the Masters of Scolding, and Billingsgate Professors; and which*

which is remarkable, their rage and malice is thus violently belched out, most against the Ministers of the Gospel, by which we discern whose Scholars they are, and whole work they do: The malice of Satan hath been alwayes most against Christ's Ministers; and therefore hath his practise been, by his instruments, to slander and cast dirt in their faces, that by calumniating their persons, he might hinder the acceptation of their Doctrine; and this with singular confidence and boldnes and (no doubt) by this means they gain with some people: They have learnt that *Machivillian Maxime*, *Calumniare audacter, aliquid heredit*; Lie, calumniate, slander, and do it boldly, and with confidence, and some of it will stick, it will take with some or other; according to the Hebrew Proverb, *If all enter not, half will*. And indeed it will not be believed (but by observing persons) how much bold, confident, and peremptory asserting and holding out an Opinion, or Relation (though false in it self) will take, and prevale with such simple and unexercised people, who cannot judge, and put a difference between words and matter: And it's strange to see, how in matters of debate and controversie, they will determine of his side that is most daring, and carries on his cause with most words and confidence: Nay, most certain it is, that the very Title Page of a Pamphlet, boldly stuff'd and languag'd, shall be a sufficient confutation and satisfaction to many, agaist that person or side they fancy not; so that sense, or non-sense, truth or falsehood, their Adversaries (say they) is answered and confuted, though possibly they read neither one nor other; or if they do, they do not understand them; and so from the bold revilings of their leaders, take up a prejudice against both our Doctrine and persons: But as for the latter, we can be contented to be reproached for Christ's sake, and the Gospel; and we can with comfort read and think upon these words, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil of you falsely for my sake*, rejoice and be exceeding glad, for great is your reward in heaven, for

so persecuted they the Prophets which were before you. And in the steps of thele their railing Fore-fathers do this people tread, much unlike our Lord and Master Christ Jesus: True it is, wee finde him *angry*, and much displeased sometimes, but twas with two sorts of persons, those who profaned the publike place of worship, and those *hypocrites*, who under specious pretences of *more* holines and *higher* perfection than others, devoured *Widdowes* houles, and made void Gods Commandements, teaching, that Children were free from honouring their Parents, upon their *Corban*, some religious pretences, and that now they were *free* from doing any more for their *Father* or *Mother*, contrary to that Commandement, *Thou shalt honor thy Father, and thy Mother.* And *Solomon* ranks them

Pro. 30. 11. 12,
13.

that do not bles their Mother, with them that curse their Father: And who are they? Proud self-conceited hypocrites. I le give you all together, *There is a generation that curseith their Father, and doth not bles their Mother; There is a generation that are pure in their own eyes, and yet is not washed from their filthiness;* *There is a generation, oh how loſty are their eys, and their eye-lids are lifted up.* And surely thele things have never been exemplified in any age more, than in this present generation of *Quakers*, wherein, under pretext of *more* holines, piety, mortification, self-denial, voluntary humility, abstinentes, and the like, they put forth so much pride, scorn, rancour, censoriousnels, self-exalting, other-men condemning practises, that never was the like known (or heard of) by any people under heaven. With such as thele (*Profaners* of the publike places of worship, and *dissimbling hypocrites* that despiled all others) I finde our Lord dealing very roundly, whipping the one out of the Temple, and denouncing direful and dreadful woes and judgements against the other: But as for all other sorts of sinners, I finde him manifesting much tendernes towards them, being meek and gentle, benigne and gracious, eating and drinking with *Publicans and sinners*; which reads mee this lesson, that *Profaners* of Gods Worship, and *hypocrites*, are to be dealt with more severly.

severely and sharply than others. And the same course doth the Apostle Paul direct his Scholar *Titus* (a Minister) to take with *unruly and vain talkers, and deceivers, who subvert whole houses, teaching things that they ought not, for filthy lucre's sake,* Titus 1. 13. *Rebuke them sharply, that they may be sound in the faith:* And therefore if these people be found to be *hypocrites*, and we deal *plainly* with them; if they call our plain dealing *railing*, we will follow our Master in bearing his *reproach*, for doing the *same* work that hee did, and his Apostles enjoyned us, and leave it to him to *judge* between us.

And for mine own part, if any man shal be displeased with mee, for telling people of their *sins*, and neglect of their *duties* (as desiring their amendment) keeping my self within the bounds of *truth* and *soberness* (of which those who are guilty of *base* cowardise, flattery, or *unworthy* compliance; nor those who kick, because their sores are touch'd on, shall be my *Judges*) I shall not account my self to have dilcharged my *Ministry* faithfully, if some be not *angry*. Sore eyes cannot endure the light, and *a toothless* Minister will best please a *careless* and a *secure* peoples; and if they will have such *Teachers*, the best way (which they have pretty well learn'd) is to get such that must live upon their *almes*, that they and theirs may *starve*, if they will not flatter them; and which (I am confident) is not the least of *Satans* design at this time upon this Nation. I write not this in reference to my own *condition*, for I bless God, I am otherwise *honestly* provided for; and the shutting of peoples *Purses*, shall not stop my mouth from speaking what my Lord and Master *commands* me: And as the Apostle (in another case) so I in this, could wish, that all other Ministers in the Nation were as I am, for then I should hope we should have a *better* people, I mean for the general; and as for those *reproaches* which *some* would cast upon mee, I can, and do *joyce* in this, that it is not for any *false* *Doctrine*, or *scandalous* *conversation*, or for any thing of *personal* or *private* *concernment*, but for home, and plain, and faithful

applications, from *zeal* and hearty opposition against *faction*, *heresie*, and *blasphemy*, and against unworthy and *unchristian* practises in some people, especially *hypocrites*, who will not easily be rouzed: And if any shall hence apprehend them selves *justified* in the like reprehensions towards mee, I prevent them with this proposal; when they shall finde mee devouring Widdowes houses, or ruining the estate of any man; when they shall see me with the *hypocritical* or *quaking* *Pharisee*, wearing broader or narrower *Pbilacteries* than others; that is, making greater or higher shewes and *out-sides* of Religion (*one* way or other) on purpose to be taken notice of, and to be seen of men, and pointed at; when they shall finde me (as their fellowes) *compassing Sea and Land to make Profelites*; when they hear of me running up and down from Country to Country, from one Parish to another, disturbing, reviling, railing at, and persecuting those who are in their *lawful* and *settled stations* (following and pursuing their lawful *callings*) when they finde me (and they can prove it) preaching *false doctrine* and *heresie*, when I do any of these things, let them call me *hypocrite*, and deal sharply with me, I will not call it *persecution*. And since I am thus fallen upon this particular, give me leave to write a word or two unto it.

The *Quakers* charge us (and according to their guize and guile) make loud *out-cries* on us for *Persecution*: But I appeal to all the world, who are the Persecutors; Do not they disturb, revile, and persecute? Are not we in our rightful possestions and imployments? And did, or do we go or run after them, to hinder or disquiet them? Do we desire any thing of them, more than that we and our people might meet and serve God peaceably, according to our rule? And may we not require it of our *Magistrates*? And is it not their duty, to secure and protect us and themselves from tumults, frights, and fears? Must they revile and reproach us, and our *doctrine*, and render us vile at their pleasures? Must all they lay be *good* and *warrantable*? And must our just defences of our selves, calling,

calling, and worship, be persecuting and railing; *because they say so?* Was there ever such a breed of peremptory Controllers of words, *Laws*, and *actions*, as these are? Must all the world bow down and kiss their feet, and worship *James Naylor*, upon their bare and *un-grounded* affirmations? And if at any time, any of them do suffer *im-prisonment*, or the like, what is it for? Is it for *Religion*, or conscience sake? Who meddles with them upon that account? Is not their *suffering* for riotous disturbances in our *Publique Worship*? And if they say their *conscience* or *light* leads them to it, and therefore they must be suffer'd, and not punished, which if we do punish, 'tis *Persecution*. I ask, What if their *light* lead them to take away our estates as well as our *good name*, must they (because they pretend conscience) be let alone and suffered? Or, if they suffer, is it *Persecution*? I leave it to all sober men in the world to judge, and who are not willing to be led *blinde-fold*: Nor is this a *groundlesse* or a blinde *suggestion*, that such a thing as this may be; for did not the *Anabaptists* in *Germany* heretofore do the same, upon the like pretences? Did they not rob, and take away the estates of all that were not of their *Faction*, because forsooth they were the *wicked* and *ungodly*? And was not this the leveling principle of *that thing*, which my opponent *George* in his imaginary *Throne of truth*, page 104, calls a *Parliament*, and highly magnifies? Whole speech was that to the Officers of the Army at *White-Hall*, concerning that *Parliament* (if we must so call it) *That they did fly at liberty and property, insomuch, that if one man had twelve Coves, they held, that another that wanted Coves ought to take a share of his neighbour: And (as he most consideringly said), Who could have said any thing was his own, if they had gone on?* And blessed be God for their dissolution. And thus much of the *Quakers* *perfection*, from their *Conversion*, in respect of the manner, sudden and violent, more like a *possession*, than a *conversion*.

Mark 9. 18; 26.

And now a word or two of the *matter* (the stuffe) these *Quakers* are made of; and truly (all things considered,

dered, their sudden rise, growth, and perfection, together with the matter whereof they are generated) I know not to what more fitly to liken them, than *Mushrooms*, or *Toad-stools*, one of natures hasty productions, sprung up and perfected in a night or two; a kinde of excrestence, of a light and thin substance, like a *Sponge*, white and fair to look to, generated for the most part out of rottennesse and putrefaction; most of them of a dangerous and pernicious quality, at the best good for nothing. Hence (by translation) they use to call an unprofitable and empty fellow, a *Fungus*, which is a *Mushroom*. He that will be informed of them, let them read *Gerhards Herbal*, where among other evil qualities of them, you shall finde some of them (for there are of several kindes) made use of to kill and smother Bees, to drive them out of their *Hives*, and bereave the poor Bees of their meat, houses, and lives: And in some places they serve, sayes he, to carry fire from place to place, and which being open'd, send forth a thin powder like to *smeak*, which is very noysome and hurtful to the eyes, causing a kinde of *blindnesse*, which is called *Pur-blinde*, or *Sand-blinde*; and they grow, saith he (some of them) where old *rusty iron* lies, or *rotten cleats*, or neer to *Serpents Dens*; or roots of trees that bring forth *venemous* fruit. In sum, they are a slimy-excrementitious matter, suddenly arising out of the earth, having no root, and so of no continuance, tending as suddenly to putrifaction and rottennesse, whence they had their original. And how this doth quadrare, and almost run upon all four, and fully suit to *hypocritical* productions, is easie to discern: For a little to apply, and but a little, for an ordinary capacity may carry it on; Is it not strange? and is it not that which makes the wonder now a-daiies, that *sots*, *drunkards*, *whores*, *whoremongers*, covetous persons and oppressors, persons stupid and ignorant, of no *brains* or knowledge in *moralitie*, less in *Religion*, silly *clownes*, and simple *women*, whose capacities reach not beyond their *breeding* and *imposture*, persons *fanatical*, *vertiginous*, *factious*, of unstable and unsettled

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settled spirits, and indeed almost all sorts of vile persons, that these should be the *matter* of which the *Quakers* are gendred? Doth not the world wonder at this, as it did after the *beast which arose out of the sea*? Rev. 13. But alas friends cease your wondering, Is it such a strange thing to see old rusty iron, *dirty clothes*, and rotten trees bring forth dainty *Mushrooms*? Is not this the *mode* of the ungrounded, unrooted *Professor*? Know you not? or have you not heard of the *Parable of the Sower*? There are a sort of Professors which *quickly* (suddenly) take, but not having depth of earth (not well rooted) they *dry away and wither*? And it's observable what *Matthew* hath, ver. 5. concerning them; and *Mark* also, ver. 5. That *forthwith* (immediately, *within*, all of a sudden) it sprung up, And why? *Because they had no depth of earth*; slight and ungrounded Professors start up *suddenly*; and for the same reason they suddenly *wither*, as in the following verses: *Ill weeds* (we say) *grow apace*; not so good herbs, and fruit-bearing plants; they bring forth with patience, they must have time to perfect them. And here let me not be mistaken, I do not any way judge or limit the *Allmighty* in his operations upon souls to be converted, either for the *matter* (the persons to be converted) or the *manner* (the suddenness of it) for he is a *most free*, and a most powerful Agent, and in my soul I bless and do adore him. But let it be *considered*, his workings are not ordinarily so sudden, violent, and so general, especially with such as have been *grossly* ignorant and scandalous; he doth not *usually* bring souls from the lowest condition of *darkness, ignorance, and stupidity* (both natural and spiritual) and of profane and ungodly *conversation*, to the *heights* of light, knowledge, and holiness (even to perfection) at an instant, in a moment, within a few daies, or weeks, or moneths, as these pretend to be. These sudden, violent, and hasty progressions are *not usually* well grounded, or perpetual; for indeed they have no *bottome*, no stable foundation, and argues, that though there be a *change*, 'tis not *true conversion*, every turning, every *change*.

Marth. 13.

Mark 4.

Luke 8.

change is not conversion. The Scripture tells us of some
 1 Tim. 1. 15. who turn aside after *Satan*, and that some shall turn away
 2 Tim. 4. 4. their ears from the truth, and shall be turned unto fables, which is the third thing considerable in the Quakers conversion, and will evidence their imperfection; for perfection stands in these two things, to be perfectly fully informed and established in truth of doctrine and faith, and to be absolutely, fully compleated in holiness, and if a person come short in either, he is not absolutely, completely perfect. And now if a man turn from prophaneness to heresy, from an ungodly conversation, in point of practise, to an un-christian or anti-christian persuasion, in point of doctrine, he cannot be said to be truly converted, much less absolutely perfect; and I do sadly, seriously (and with respect to the welfare of peoples soules) propose it to be weighed by honest, yet simple hearts (and so easie to be seduced.) And let them tell me, Is there not as great danger? and doth it not bring upon the soul as certain perdition and damnation, to be under the devils dominion by heresy and false doctrine, as by a wicked conversation? If not, What matter is it, whither a man be a Christian or no; or what Religion he be of, so he be otherwise an honest man, and of a good conversation? Doth not the Word tell us of damnable heresies, which bring swift destruction; and that the damnation of such as imbrace them, numbers not? And of some that depart from the faith (i.e. true doctrine) and give heed to seducing spirits, and doctrines of devils, vented by such as speak lies in hypocrisy; and that some are thereby in the devils snare, and led captive by him at his will.

Much more might be, and hath been elsewhere spoken and written to this purpose, not to be denied: If then the Quakers do turn from one ungodly way to another, as certainly destructive and deadly, we cannot account them perfect: Nor will their own sayings, boasting, pretensions avail them, for he is not just who acq[ui]ts himself, but he whom God acquitteth.

And now as for the Anti-christian doctrines of the Quakers,

The greatest Hereticks have been sober and serious persons.

2 Pet. 2. 1, 2, 3.
1 Tim. 4. 1, 2.

2 Tim. 3. 25,
26.

¶^r, they have been sufficiently discovered, and whether they acknowledge their *heresies*, or no, makes not to the matter, for *Satans* captives are blinded by him, and the Lord in judgement gives some men over to the efficacy of error, to believe lies, to their condemnation. And let it here again be minded (to evince the *unsoundnesse* of the Quakers conversion, and thence their *imperfection*) the effect or end of *Gospel conversion* is, to change and alter men both in minde and manners, and to bring them to that *Gospel temper* prophecied of and promised, Isa. 11. 6. 7.

8. *The Wolfe shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little childe shall lead them, &c.* So tame and gentle shall they be, walking lowly and meekly, under the sense of former vileness, with humble acknowledgements of their own *unworthiness*, of such grace they have received, not boasting, exalting, or (Pharisee like) lifting up *themselves* above others, with a stand further off, *I am more holy than thou*: Whereas the Quakers *change* is of a quite contrary temper, whatever they were before: How meek, how milde, how gentle soever, they now become fierce, and heady, and raging, running up and down like mad dogs and tygers, barking, biting, scartling, raving, and railing at all others; nay, even *women* and *maidens*, (the ornament of whose sex is a meek and quiet spirit) changing their *natural* temper, become (not spiritual, but) unnatural, uncivil, and *immudeft*, lifting up their voices in the very streets and publicke Congregations: So that had that conceit of those Phylosophers, of *Transmigration* of the souls of men and women into beasts been true, we might have thence fancied another, and that is, that the souls of *beasts* had transmigrated, and shifted themselves into the bodies of *women* and *maidens*, and informed them, it being otherwise almost impossible (sure not imaginable) that that more *modest* and milder sex should so far forget themselves, but not to seek after such uncertain light (indeed false) for the ground of this miscarriage. The true light of *Scripture*

I Pet. 3. 4.

Rom.1.15.16. tells us, that those who change the truth of God into a lie, the Lord in justice gives them up to vile affections, and passions, so that even women change the order of nature into that which is contrary to nature, as this people do: So that from the manner of the Quakers conversion, the matter, and the end and term, we may well conclude, their change is not true conversion, but unsound and rotten, and then they are not perfect. Thus of the Quakers in general.

And now to deal with my quaking friend in particular: And first, as for the person of the man, I profess I do not hate him; and should the Lord be pleased to humble him, to give him a sight of his sins, and the grace of true repentance, that so he might be truly converted. I shall (notwithstanding all his unworthy dealings with me) gladly receive him into my bosom; but for the present, and as yet he appears to be, I look upon him with a heart full of trembling, and beg of God, that he would never leave mee (or any good man) to fall into the like condition. For truly, as I look upon Francis Spira, as a dreadful instance of a poor despairing creature, so I look upon George Bishop, as a fearful example of a poor wretch, whose heart is judicially hardened, and his conscience seared, and both for sinning against the light of the Gospel revealed to them; for the Lord hath several wayes to deal with Gospel-despisers and contemners, who receive not the truth with a love of it. When I read my opponents Pamphlet (*oento currente*) as we say, and with a superficial eye, I met with his *Protestation*, concerning the matter of the Lord Craven, (with the iniquity whereof I knew he had been highly charged). I made a stand, and seriously observed it; and I do confess I was somewhat astonished at that bold and daring Appeal, which he therein makes unto the all-discerning eye of the Almighty, of his innocency and integrity, which made me (considering the notoriousness of the fact, and of his being charged with it) to read again, and to consider whether there might not be some equivocation in the language and expression, which not appearing to me, I then began to think,

think, that possibly he might not be guilty, this being an age, wherein many things are charged upon many men very slightly and ungroundedly, and sometimes very falsely: But when I more closely, and with a more observing eye, read again his writings, and took notice of his practices and devices, his jugglings, wrestlings, prevarications, and pervertings of my plain sense and meaning; his putting of blinder and fallacies upon his Reader, (which artifice possibly he learned of his Master the Jesuite, whom he served till he was discovered.) And when I observed his railing and reviling language, with his malicious and revengeful tendencies, I then saw, that as he had dealt with a shameless forehead in this matter, so he had done in ~~that~~^{what} also; and that he was a person of a profligate spirit, and that there was some ~~mental~~^{material} reservation in his protestation; or that (which I most incline to believe) he is a man of a most supernaturally, and God-forsaken-harden'd heart, and scared conscience. And I affirm, that if we may judge, and take an estimate of the Conscience, honesty, and perfection of the Quakers in general, by this man in particular, we may safely say, that one may be as vile a person as any under heaven, and yet be a perfect Quaker. For certainly, he that shall dare to make such an appeal to the all-seeing eye of God, of his innocence, and shall be guilty, will dare to do any thing. But the Proverb is verified; *She that will dare to play the Whore, will dare to deny it;* Custom is a second nature: So that, in what a man is accustomed unto, it is a hard matter for him to do otherwise: *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil:* Frequent and reiterated acts beget a habit, and hard and much working, doth not more barden the hand, than often sinning bardeneth the heart: So that as S. Peter layes, *they cannot cease from sin;* who (as S. Paul describes them, *Eph. 4. 18, 19.*) through the darkness of their mindes, and the blindness of their hearts, *being past feeling, give themselves over to work all manner of wickednesse, even with greedinesse:* And with *Abab,* who by wicked

Jer. 13. 23.

2 Pet. 2. from
10. to the end.

1 Kin. 21. 20.

* practices got away Naboth's vineyard, sell themselves to work evil, even in the sight of the Lord. And when they have perpetrated their leudnes (with the Whore in the Proverbs) eat and wipe their mouthes, and say, I have done no wickednesse: Nay, so prevalent is Satan with such persons, that they will pretend to God, Religion, and the publick interest, to promote their evil practices. So did *Abab*; but the devil is never a worse devil, than when a Saint, *Dissimulata. Sanctitas, est duplex iniquitas*, Dissembled (counterfeited) Sanctity, is double iniquity, none so dangerously tempting and taking; and therefore doth *Satan* himself transform himself sometimes into an *Angel of light*, coming with greater power than *ordinary*, and more specious shewes of *holiness*; he comes as an immediate messenger, an Angel from *heaven*, with great light, when 'tis but a *new Gospel*, (if it be a *Gospel*) and the *old devill*, who upon pretence of teaching our first Parents in *another way* than *God* had declared, made their children *blinde* ever after, till restored and recovered of their sight, by a *new Creation*, and till then, no marvell if they go on in their wickednesse with *resolution* as (too much to be feared) this man hath done, in many particulars.

For to come to his *dealings* and *practices*, and to begin (and to consider) what he begins with, how vainly (and like the bragging souldier in the Comedy) how Thrasonically, and with long-winded exprestions, doth he lift up the hands of that *blaspheming wretch*, *James Naylor*? And how daringly doth he ask the question? *What law hath he broken? Or what offence against man hath he committed?* Whom the Parliament hath censured (and in part punished), as a *horrible blasphemer*: It's free to this man (*Geo. Bishop*) to arraign and censure the actions of the Parliament; but, is *James* the *Champion of the Lord of Hosts*, before whom none of the Priests could stand, as *George* layes? And was his light so clear (so infallible, so sure?) How comes it to palls that this *glorious son of the morning*, is like *Lucifer* so cast down, and dark-

darkned, by that woman and her company, with all their filthiness and deceit, as he phrases it, page 5. beg. What spirit was that: and what darknesse was that which he speaks of, page 4. that clouded him? When began it? And is it not still upon him? And how came it to pass, that being delivered, he became dark again? (page ead.) These things would be known, that so wee might say, when James is in the dark, or when he is in the light, that so we might not be mistaken in him; for we must not be altogether led by George Bishop, lest wee agree not with thole, who notwithstanding his, and his fellow Foxes disclaimes) did, and do still own James Naylor. But to let this pass, (for he is not worth inquiring after) by the wisdom of God that fore-sees all things (lays he, page 5.) it was so ordered, that there was found (among the papers that were about James Naylor) one paper where-
Martha Simons.
 in that spirit (good or bad) the woman and her company, and their practices were expressly discerned and judged. But now mark (horrendum facinus) the false and mischievous spirit of the Priest, that publish'd that Narrative, and his foul and dishonest dealing, and how un-
This was the
 faithful he is in his relation: The Priests of devilish wick-
Letter sent
 edness (Georges words.) forges such a word, as had it been
from Fox and
 truly so, might have rendered George Fox a blasphemer un-
Bishop to Nay-
 der his own hand; and this is such a fact, that words need
lor; mentioned
 not further to express it, which in us very face is so manifest-
both in my
 ly wicked and abominable, a wickedness not found in the
Narrative,
 roll of those evils, which the Apostle mentions, should make
and Geo.
 the last daies perillous; and this manifest, this act is wil-
answer. In
 full.
which Letter

All this, and more, page 7. 8. of his Pamphlet, and part of the 9. To all this out-cry, by way of answer, one would have expected, that one so eminently perfect in charity as George is (for if hee have not charity, hee is nothing, hee is not what hee pretends) would have judged the best, which is one main property of charity, it would have taught him, as v. 5. not to be ready to think evil of another, and not to have triumph'd and re-
1 Cor. 13. 5; 2.

joyced in my sin, and made so many words of it; and to aggravate it so highly; Charity would have suggested this, or the like, Possibly through his (the Priest) and his Scribes neglect, or mistake, or the hand of the Clerk (from whom hee received the Copy of that Letter) being obscurely written, there being not much difference between those two words (own and am) as they may be written, might mislead both, or either of them. Or, it may be a mistake of the Printer, and the Priests over-sight in correcting. Or (if none of this could have pleaded my excuse, to clear me from so great a crime as foul forgery) he might have (in reason) considered me from his own condition, before he became so singularly illuminated. For I ask, was he never (in the time of his darkness and ignorance) guilty indeed of forgery? (of which hereafter) Or was it not, because he had been so often criminous in such practises, that hee so easily, so readily, and so confidently charges others. I leave it to his light within him: But (to satisfie every honest person) the truth is, *It is just so* (as I have set it down), *in the Copy of the Letter, which I received from the hands of the Clerk, who took the examination*, and that as plainly written, as any words in the world, which Master Dorney will acknowledge, and which the Copy it self will justify, which I have to shew to all that desire it. As for the Letter it self, it was sent up to London to the Parliament, and there continues. And (as Mr. Dorney said upon sight of the Copy) it might be so *as I have expressit it* (for ought hee knew) in the original, which whether it be or no, in this case is not material, I am clear, I did not forge it; and yet upon this base doth he build the great weight of his discourse, charging and re-charging (like a doughty Captain) again and again, in several places of his Pamphlet, making this his great Achilles. And so much in *discharge* of that great calumny which he makes so much use of. And I wish him to consider, whether hee did not willingly take it up, as a matter to reproach mee, when as (probably) hee might bee informed, I followed my Copy. For sure I am, I have been

been divers times asked (before the publication of his scurrilous Pamphlet) how it was in my present, or copy : To which I gave satisfaction, if he did it *witfully*, the Lord humble him, and forgive him.

And whereas he sayes (page 9.) that what I have publish'd in my Narrative (p. 10, 11.) of the examination of *Maria Simons*, is enough to prove mee, my design, and title, and book, to be a *lie*. Surely he presumes highly upon the blindness, ignorance, or negligence of his *Reader*; for it clearly demonstrates, that *Fox*, and his Crew, were against *Naylor*, and his; and so that they were not all guided by *one spirit*, or at best, by *that spirit* which is the spirit of division, which was *part* of the design and title of my book, and so *not* a lie. But that which sticks much in the Captains teeth, and puts him to picking (from page 11. of his Pamphlet, to 24.) is the *Quakers confusion* with which I charge them. And truly, I believe, had he been left at *large*, to choose his own testimonies, and to have *suborn'd* and produc'd his own witnesses, he would perhaps have pack'd his matter handsomer, and more to his own purpose; but being confin'd to my relation, how miserably is he *be-dabbed* and confounded, in seeking *confusion* where it was not, in my book.

The sum of all that matter is this, for I could not bring you into every stinking corner of his discourse, but help you to view it, and him at a *distance*, lest the noyforness of it should offend you. I did. (in my Narrative) by way of *dilemma* (which what kinde of argument that is Scholars know) propose two things, by way of supposition, but positively affirming neither: But if either were true, (as one of them must, the matters propounded being apparent) I had my end upon them. The matter thus. There was *opposition* and *witness bearing* (that's plain, and confess, not only by words of mouth and writing, but also by blowes and sore beating) between *Fox*, and his followers, and *Naylor*, and his. Now, say I, here's *opposition manifested and declared, Party against Party, in appearance.*

pearance. I consider'd the *Quakers*, (*Fox* and *Naylor*, and all of them, one and another) as pretending to be led by *one* and the same *unerring spirit*; and that, as they said, they were all *one*; but here was *division*, and daggers drawing (as it were) one against another; I look'd upon them in *general* as deceivers, their fruits discovering it. This *opposition* (if true) I concluded could not consist with *unity* and *oneness*, to which they pretended I had no way to determine the matter, but thus: This *opposition* of theirs (say I) was either *real*, i.e. *Fox* and his Crew were *real* and *indeed* displeased, and did *judge Naylor* and his, or they were *not indeed* displeased and offended, and this *opposition* and quarrel might be *but* from the teeth outward, and to *blinde* the world; one of these two must of necessity be granted; if the former, sc. that it was a *real* quarrel, then their brags of *Unity* was a *cheat*, and they *deceivers*, and impostors that way. If the latter, sc. If their *opposition* were *but feigned*, they were cheats and liars that way, in *pretending* opposition where it was *not real*.

Now that *either* might be *true*, I gave divers grounds or reasons, not determining for either, but *absolutely concluding* one, which was sufficient to *my purpose*, which was, to discover their impostures and deceivings: And yet hereupon so simple, or so --- is this fellow, as to cry out, *Is not the matter granted, and the Priest grants it?* when as 'tis easie to discerne, I do but argue *exhypothetis*, and by way of supposition. Thus, if so, then they are *divided* (notwithstanding their professions of *unity*) if thus (as it may be) then (notwithstanding their outward oppositions) they are *secretly agreed*, and they are *one*, either way, *Impostors*. And this discovers his *delusions* in those fourteen pages: And yet we see how simply he pleases himself at the end of his thirteenth page, and the beginning of the fourteenth, vapouring and bragging with high language, as if my discourse in that matter, were nothing but *confusion* and contradiction. I am not willing to put my self to so much paines to write it out. And

And here I might end with his 24. page for the matter: But there are *some* things I must take notice of, to discover his blindes and juglings with his *Reader*, and his most miserable begging a thing in *question*; nay, *wilfully* denied him. In the fourteenth page, (and so on, to part of the twentieth) hee seems to mee to deal with his *Reader* as a cuuning *Thief*, who over-taking a simple-hearted, and unwary Traveller, and not well acquainted with the way, falls in with him, and entertaines him with a long discourse, and (unawares to the man) draws him out of the way, to rob him: So doth hee make a large story of *Moses* leading *Israel* out of *Egypt*, and of his transactions with *Corah* and his company; and of *Aaron's* busines with *Nadab* and *Abihu*, and other such like matters, and of the opposition between *Paul* and *Peter*, and of *Paul* and *Barnabas*, &c; and asks, Whether, because of these oppositions and contests between the *good* and *bad* party, (the one being in the right, and the other in the wrong) Whether therefore the *Quakers*, because of their *oppositions*, be a pack of *cozening* *Impostors*, and lying Mountebanks: And he sayes, if my argument be good, or of force to prove the *Quakers* confusion, and that the one true infallible spirit by which they are led, is a *Babel, bauble, cheat, an Impostor*, &c. because of *Foxes* and *Naylor's* opposition: Then he sayes, *Moses* and the *Israelites*, who kept faithful with *God*, and the *Law*, &c. must bee so too. And upon this score, calls me *high blasphemer*, and *arrogant Priest*, &c. Before I make answer, I must observe the wretched, perverse, and prevaricating spirit of this man, and how *unworthily*, and indeed *dishonestly* hee wrests and changes my expressions at his pleasure: For where (in all, or any part of my book) did I say, that the one *true infallible* spirit, by which the *Quakers* are led, is a *Babel, bauble, cheat, an Impostor* (as hee would make mee to say, page 15. of his Pamphlet) All that I said was, that their *pretences* to be led by that Spirit, was a *Babel*, &c. And I *deny* that they are led by the one *true infallible* Spirit: And now I say further, the Spirit by which the *Quakers*

kers are led, is a *Babel*, &c. And now to the matter in question : And seriously (Reader) I'll tell thee truth, when I observed his reasoning (if I may give it so good a name) I could not chuse (though alone) but smile, and was affected, I cannot well say, whether more with the simplicity of the man in his own understanding (in respect of his darkness) or with something else , whereby hee would impose upon the ignorance of some silly Reader, in all, and every one of those instances produced by him, which is to this end, sc. to evince this truth, (for I'll do him all the right in the World) That good men may disagree , and not be *Impostors*, as did *Moses* and *Aaron*, *Paul* and *Peter*, &c. wherein he might have spared himself, and Reader, a great deal of labour. For I readily grant, That because *some* sin, therefore *all* sin, is no good argument : But what's this to the *Quakers*? Doth this clear them from being *Impostors*? Wee say, whether they agree, or not agree, they are both wrong, both deceivers : May not Knaves fall together by the ears? Doth their falling out, make either side honest? Suppose the *Quakers* and the *Ranters* (who pretended to as high a principle, even the same) should fall out, would that justify either ? No, no, my friend *George* (or who ever helpt him) is out; they shall not get that by *begging*, which they will never prove ; nor will wee ever grant them, that either (*Fox* or *Naylor*) are in the right, or to be believed : True it is, had either (*Fox* or *Naylor*) been in the *Truth*, as *Moses* was, and *Paul* was, and those other *Worthies* (whom hee instances) these allegations had been to purpose; but *Fox* and *Naylor* both, being *Deceivers*, all this matter of *Georges*, is besides the cushion.

And I cannot but note one thing, how bold this man is with all the *Quakers* that are not of his persuasion, as if hee had monopoliz'd the Spirit of Truth and Infallibility ; he brings in *Naylor* and his Party, as *Aaron*, and the *Calf-makers*, and *Fox* and his Party, as *Moses*; the one finning, the other reproofing ; for if this be not his meaning, hee produces that, and his other instances, to no purpose :

So .

So that hee would have *Naylor* the *Calf*, and his *Patty*, those that worship him. Are all the *Quakers* of *England* of his minde? If not (as sure it is they are not) where is still their unity? And they may well question *George*, as arrogating and assuming unto himself (and *Foxes* followers) the spirit of stability and settlednes: In derogation of *Naylor* and his Adherents, as he doth in page 20. whom they deny, as being under the spirit of darkness, page 21. or ~~of~~ ⁱⁿ ~~darknes~~ ^{the} spirit of ~~darknes~~ ^{truth} ~~not~~ And whereas hee (fullily) seems to triumph over us *Priests* (as hee calls us) because wee do not hypocritically and lyingly (as they do) pretend to bee led infallibly, by the Spirits discovery of new doctrines to us, as were the Apostles: Let him know, that wee are led and guided by the Spirit, into the knowledge and belief of thole truths which were so revealed, by belief whereof, wee attain salvation, (and as many as by our preaching imbrace and follow the same truths with us) without more or further revelations. And wee affirm, and prove, that so preaching, our people ought to hear us, and wee are to be believed.

But doth not the Reader perceive the *blinde*, that *George* would put upon him? Doth hee not discern the end of that long discourse, whereby hee would draw him out of the way to cozen him, that hee might not look after the matter that was of great concernment, and incumbent upon *George* (as the *Quakers* great Advocate) to have undertaken and discharged? But of that *negry quidem* (as wee say) not a word: That which an understanding Reader would reasonably have look'd for, was, that *George* would have done them this service, to have shew'd how this can stand with truth, *That the Quakers are all at an agreement, and led by one Spirit of truth*; When as *Fox*, (one great Apostle, (who also hath many followers.) shall charge *Naylor* (another great Apostle, who also hath many followers) that *hee and his Disciples are joyned against the truth, and that he trained up a company against it, and that their iniquity doth increase,* As in that former Letter.
and

and that accompanied with wilfulness and stubbornness. Is this to bee one in the truth, when one considerable Party are joyned against the truth? &c. And another thus bear witness against them, and yet they stubbornly persist. If George now could have unfolded this riddle, hee should have been the *Quakers Oedipus*, or their great *Apollo*, to resolve all their doubts, and help them at a dead lift, but not being able to do it, hee decoyed his Reader *out of the way*, and tells him a long story, of nothing to the purpose: And yet a little further, it would be known, for the information of all *Quakers* in general (for I see I must bee their friend) What is, or was *James Naylor's* sin and wickedness, that such *big* testimony is born against it, as that the matter must come to blowes: Wherefore do these *infallible* ones thus judge him, and his company, (who are not a few) and spirit? It is not (it seemes) for his and their *blasphemous* practises, for which the Parliament did censure him, for this testimony was born against him, and the sin *witnessed* against, was long before *James* riding in pomp. No, this *Fox* and his Crew can allow of, and so become *participes criminis*, guilty of the same crime, *witness Fox's*, and others papers published in print, for extenuation and vindication of *Naylor*, *witness* the *Petitions* of those eminently godly and conscientious persons, who *interceded* for him with the Parliament; and *witness* Bishop himself, page 3. who asks, *What Law hath it been made appear to the Nation that Naylor hath broken?* And then highly aggravates his suffering, as unparalleled: So that in this, the *Priest* will grant they are agreed. But still wee are to seek what was *James* his sin, Was it because that woman (*Martha Simons*) struck him dumb, and made him *silent*; so that hee hath not since spoken in *publice*? Why, Is not this *now* in fashion among them generally? Their *silent* meetings, wherein like *Pigs* and *Swine* they come together, and *grunt*, and *snuffle*, and *so depart*.

Wee read in the *Gospell*, sometimes of a *mad* and *raving* *devil*, that no man could tame, *Mark 3. 3, 4.* And *Matthew*

Matthew sayes he was so fierce, that no man might pass by Mat. 8. 13.
 that way. And sometimes wee read of a dumb, a silent devil, so called, because hee made those hee possessed dumb and silent, so that they were not then free to speak. And it seems the Quakers must witness these various dispensations, as a part of their perfection. This then is not James Naylor's sin, George Fox, or Bishop, shall do well (in charity) to acquaint the World of Quakers with it, that they may avoid it, lest they come into the same condemnation, and to greater confusion, and hee bee more puzzled; wee shall expect it, when George gets up into his Throne again; and if it bee that Bastard that James Naylor was charged with, let them deal plainly with the World, for there is (since the publication of my Narrative) some further discoveries of it, more fully; as in a book entituled, *The Grand Impostor examined*, printed for H. Brome, at the Hand in Pauls-Church-yard. As also another entituled, *An exact History of the Life of James Naylor, with his parents, birth, education, &c.* printed by Edward Thomas in Green-Arbour, both published by one John Deacon, wherein there is also mention made of a Maid, seduced to be a Quaker, and got with childe, by one Duesbury, another Quaker, which was confessed by her self, who also affirmed, that Naylor did solicite her to lie with him; and possibly this may bee it, for George doth not deny it, neither in Text, nor Margin, nor doth hee say, it is a lie, as hee doth page 6. in the behalf of Howgil, whole mouth Martha Simons affirmed shee had stopped: It was a lie (saith hee) for his mouth was never stopped by her, but alwayes open to declare against her, and their deceit (that is, James Naylor, and his company.) They were Deceivers then, and the Matter of their deceit would be known.

But I must not stay here, for my friend George hath, page 24. something further to say to mee: And I must acknowledge, when I took a survey of his strength, and following forces (for what is past, was (it seemes) but his forlorn.) And having a desire to gather up as much as I could together, (to ease my self and my Reader of

impertinencies, and tautologies) I was confounded with his disorder. True, in his page 25. he begins with my Title page, but in the very next page, he leaps to page 30. 31. And in the next, to 44. of my book; and then in his page 28. to the 30. of mine, and 39. and then presently to the 30. again, and some seven lines after, back again to my 17. then to my 45. and within two pages after, to my Epistle to the Reader, and instantly to page 48 of my book, and shortly after to my title page again, and so runs (Fox-like) skipping up and down, that it would tire any man in the World to follow him, speaking to the same things in several places, as if hee did it on purpose to make work for one that had nothing else to do, but to be so idle as to follow him. And truly, if his skill in Martial affaires were no better, to order and muster his forces, hee is fitter to bee a Captainto lead *Apes* and *Monkies*, than reasonable creatures. And I am half jealous, that this was done by him upon desighn, to take up so much of my time and leisure to follow him in his *Serpentine* motion, that I might glut my reader with these litigations, that so hee might have less stomach to what I have to say to *George* in particuar. And therefore, as to my Narrative and relation, for the truth of it, I say thus much in the general, That when *hee* hath said, and *I* have said, wee must leave it to the judgement of those who live here in this City, to conclude of the truth of either: And I have said Only thus much further, I desire it may be observed, that in my Epistle to the Reader, I did profess I had not inserted all the letters, nor all the examinations and page 4. I expressly said, I should give in so many, & so much of their letters and papers, as was pertinent to their discovery, and no more, as being unwilling to make my book swell too much in bulk and price; so that it I have not inserted all that might have been, and *George* would have: I am not, (I cannot) therein befound a *liar*, because I have not gone against my promise; for I did not propose, nor intend an exact and full relation of all things concerning it, as I have exprest my self. Sufficient it is to mee, that there

there is *nothing* therein contained, but what is *truth*; which was that I promised, and have performed. And as to the order of time (wherein things were acted) when I came to a close in that particular, I told my Reader, page 59. that I had not been *exact*, to observe the *order* or circumstance of time in every particular; for (as I there say) *I intended not an exact Diary*, but had been careful to give in the *substance* in truth, and reality, which (as in Gods sight) I was careful to observe and do: if any thing therefore be *short* or *mis-timed*, it doth not follow that I am a *liar* and deceiver, &c. as hee (most uncharitably and unchristianly) charges mee with; to all which I say, the Lord rebuke him, and give him repentance for it; and these two things being observed, will serve to answer *much* of his cavils and *reproachings* of mee: But yet I must not pass over all so lightly, but I shall make answer to *some* things, which I conceive of concernment, in *special*, leaving the rest as not worth the troubling my self, or the Reader with; and in this I shall study *brevity*, and in them observe, how *short* this man comes of that Christian *perfection* which hee pretends to.

And passing by his *railing*, and sending mee to the *lake*, to be tormented with the *devil* and his Angels (who hee sayes is my *father* and *portion*) I shall make a stand a little at his charge against mee in his page 27. concerning the Oath of *Laurence Raymond*: And herein I shall discover the wretched nature and practise of this *Quaker* and his fellow, I having heard that this *Laurence Raymond* had heard that *blasphemous* and unchristian expreſſions spoken by *Andlands Wife*, *That whosoever did think to be saved by that Jesus Christ that died at Jerusalem, shoule be deceived;* and being assured from his own mouth of the truth of the relation, I did some time after (that these Wretches might be discovered) desire the *Magistrates* to send for this young man, and to take his *testimony* upon oath, for greater satisfaction, as occasion should require, which accordingly (at their own leisure) they did, I not being present, or speaking *any further* with the young man
in:

in it. Now this testimony, my friend *George* would invalidate, because in my *Narrative*, the *place* (where the words were affirmed and expressed by the young man in his deposition to be spoken) were left out, which to be done upon *design* (as hee affirmed) I utterly deny, nor can, or could there be any *design* in it, for any thing that did appear to mee, for I doubted not, nor had *beard* any thing, that might occasion mee to doubt of the *truth* of his oath, either in the *substance* (which was that I onely look'd at) or the *circumstance*, which was not by mee much considered, which possibly made mee *less* wary, and observant of the omission in that, as of another passage, and *non-momentanous* sentence, in *Foxes letter to Naylor*; of which *George* took notice, but it would not afford him ground to *cavil* upon, as this it seems doth. And for the Readers satisfaction here, I desire him to know, that the discursive and declarative part of my *Narrative*, was wholly written to him (who coppied them out again for the *Prels*) with mine *own* hand: But as for those letters, examinations, and other things, which I had in *loose* papers, I only marked the place in my discourse, where they were to be *inserted*, leaving it to him to inscribe and write them; and in *hasty* examination, I might (as it seems I did) pass over, and not take notice of an *omission*, especially in a matter of *circumstance*, which my thoughts were not, as I said, so much upon; as here the *main* thing intended to be declared was, that such words were spoken by this *Quaker*: And as for the truth of the oath in every particular, which this Caviller would enervate by this *nicity*, I did (upon the publication of his *Pamphlet*, and observation of this passage) repair to the young man (*Lawrence Reymond*) and there I discovered a notorious piece of *juggling*, and wretched practise of these *Quakers*; for shewing to him what *George* had written, and asking him what hee could say unto it, in that hee had charged him as a *liar*, and forsworn. Hee made mee this answer, that *Hollister* had got him over into his shop, and had been tampering with him, to intrap him, or draw him from

from his *testimony*, affirming it was false, using many words to that purpose, till the young man was weary, and left him ; but then asserted and maintained the truth of what is contained in his oath, *in every particular*, as hee doth still, insomuch that *Hollister*, seeing hee could not prevail before hee left him, threatned him, that the *plagues of God* would, or should over-take him, as they had done (as hee affirmed.)

Cowlishaw, for taking a false oath, (as hee call'd it) against the *Quakers* formerly, and this the young mans Master (Mr. *Stephens*) told mee, the youth informed him of, so soon as hee came from *Hollisters*. Now my Reader must know, that Mr. *Cowlishaw* (since his oath taken as aforesaid) is failed in his trade ; and I wish it may not bee the case of *many* an honest man besides him. And it's strange it should not, in such times as these are of *dead trade* in general. But mark the bold, daring, and uncharitable *presumption* of these wretched *Quakers*, who step up into the Judgement Seat of the *Almighty*, and afflign the *particular* causes of his dispensation ; as if those upon whom the Tower of *Siloa* fell, were greater sinners than others, because of that hand of providence ; or as if his oath were false, because of this accident. No, hee still owns the truth of his deposition also. And divers *others* there are in this City, who can attest much to the *substance* of it : But see the malicious spirit of these wretches ; and yet further, seeing they could not draw off this young man from the *truth* of what hee had depoaled, nor get any advantage (by tampering with him) against *mee* (which was the thing intended ; for *Hollister* then told him, hee had a hand in a book to that purpose.) Now not being able to compass their *ends* upon him, *Bishop* by *Hollisters instigation* (I believe) (for I suppose the young man is almost as much a stranger to *Bishop*, as to my self, who never spake with him but twice, and that upon this occasion) *Bishop*, I say, *falls* to reproach this young man, and to *stain* his reputation, as one of *evil course*, and bad conversation, from which hee would

needs have us believe, *Quakerisme* had restrained him; and to which (since hee left quaking) hee affirms hee is again returned, page 28. of his Pamphlet; How far the young mans Father is concerned in this (a person of quality, Collonel *Raymond* a Justice of Peace in the County of *Glocester*) I shall not inquire. But for his comfort, his Sons Right, and the discovery of the spiteful, malicious, revengeful, and lying spirit of these deluded, and deluding wretches; I do affirm, that both from his Master and Neighbours (persons I am sure of better credit than *Hollister* or *Bishop*) I received a most ample and full Testimony of the youths most sober, piously conformable, and good conversation; By which wee may see, what spirit these *Quakers* are of, and how ready they are to reproach all that are not with them; A Generation of Vipers, and Adders, that when they cannot reach the *heads*, will bee biting at the *heels* of thole who come near them, and must vent their venome one way or other, so that (notwithstanding his cavillings) the young mans Testimony stands good against him, that these blasphemous words were spoken, as is alledged; Nor must his denials, (no nor of many more) pass for currant, or bear weight against a positive affirmation, so solemnly confirmed: Nor is blaspheming language of the *Quakers* so strange or rare, as hee would make; for it is but the same, which was spoken by one *Simon Dring*, another of them, as I have declared, which allegation *Bishop* would also encryate, and null, because I do not name him to whom the words were spoken; and from thence, layes it is of my own invention page 77. I was not, I confess, over-forward to mention the names of persons, by whom things were related to mee, because all are not willing to have their names so publickly mentioned.

But now (for satisfaction) I let him know, it is one that is not ashamed to appear in the face of *Captain Bishop*, and it is Mr. *Timothy Parker*, whom, I suppose, he will not deny to bee a person of credit, and who is ready to attest the truth of what I have set down concerning it. And for

for a further discovery of the impostures, prevarications, deceits, and juglings of this generation, I'll give one instance more, from a person, of whose faithfulness, I am assured, who himself upon London rode, meeting with one with whom he had been formerly well acquainted, and knowing him to bee turn'd *Quaker*, amongst other discourse, laid unto him, (by way of dislike of his present judgment and opinions of *Quakers*) you did look and hope for righteousness or justification by *Jesus Christ*; the *Quaker* answered, so I do still; yea, (but replied the other) Do you look to bee justified, and to have your sins pardoned for that *blood which Christ shed upon the Crosse*? whereunto the *Quaker* replied, What can that *blood bee worth, which was shed so long ago*? This (for substance) will bee made good, both parties I know very well, and this *Quaker* not one of the dull, simple, or lottish sort of them (who know not the worth of their own opinions) but one of an *ingenious* education, and of abilities more than ordinary, in comparifon of the generality of them, one acquainted with the *mysteries* of their own iniquity, and *blasphemous* Doctrine. And this not much unlike another (but a *Shee Quaker*, yet not of the simplest rank) who being confer'd with by one who had heard much of their opinions, and asking her by whom she hoped to bee saved, shee answered, by *Jesus Christ*: By what *Jesus Christ*, said hee? By that *Jesus Christ* that died at *Jerusalem*, said shee: What (replied hee) by that *Jesus Christ* that died at *Jerusalem*, and that is now in heaven? Yea, said shee: Whereat hee (omitting *wondring*, and yet suspending some equivocation, (or mental reservation)) Where, said hee, is that *heaven*? In mee, said shee, and so discovered the juggle:

Now who (but one who knowes them throughly) but would have been satisfied with her first answers? And who would have thought it needful, to have carried on the question any further? And so in the former, any honest, simple, well meaning heart (that is not acquainted with their collusions) would have been satisfied with the first

answer: But you see how hard a matter it is for *every* one to discover them, and how loth they are, that what they hold should bee *fully known*, lest it should (as it deserves) render them *abhorred*, by all honest Christians. And hence also you see, how little they are to bee believed in what they say, having reserved meanings to themselves, and speaking contrary to the *sense* of those expressions, which are *commonly* used amongst Christians. And now, as the rest of his *siblings* at my Narrative, and observations thereupon, I shall leave the truth to bee determined by the examinations *themselves*, which hee cannot impeach; nor will his affirmations, negations, or wrestlings, any way *impair*. And for matter of *fact*, in the rise, growth, and letting of these people among us, I appeal to thole who were *ear* and *eye-witnesses* of these things.

And for his *theological* cavillings, and Scripture wresting, and misapplyings, I refer to those who are *judicious* in such matters, to conclude between us, onely there are some few things, wherein I must observe unto my Reader, the *malicious* and *ravengeful* temper of this man in his dealing with mee. I confess, neither the person of my Opponent, or the *things* are (in themselves) worthy of the thoughts of any *serious* man; and I should therefore have past it over, but that I minde my *engagement* and promise, which is, to let the world see (in the instance of my adversary) that the *conversion* and *perfection* of a *Quaker*, (if to bee estimated by this mans,) is very *unsound*, *imperfect*, and *rotten*, notwithstanding all their outward shewes, and specious pretences; any man (even with half an eye, as the saying is,) may easily discern, (by the *matter* and *manner* of his language) that his design, all along, and throughout his whole Pamphlet, is to render mee (all the wayes hee can) *obnoxious* to danger, and the *displeasure* of others that are above mee, wherein (besides his malice) his *impotence* is discerued, in that being not able to *revenge* himself upon mee, hee would bring mee within the reach of *others*, who might do

do it for him. And see how hee goes out of the wayes of truth and honesty to do it ; (so revengeful is hee) yea, out of the way of his own profession (so impetuallie is hee hurried in his rage and passion ; for but minde his Courtship, giving flattering titles, and having respect to persons (as they call our due tenders of reverence and honour to our Superiours). in page 27. Justice Fell , a discreet grave man, one of the Judges of the Nation, and Chancellor of the Duchy of Lancaster : Well, what of all this ? Why sayes George to mee, Art thou assured hee will put up all this ? Oh, sayes hee, the instance is so foul and odious , and so fill'd with scoffs and jeers, that thy wickednesse therein is hard to bee exprest.

Thus hee there. Oh lamentable ! Is it not pitty that any man (much more a Minister of the Gospel , and if you will , a Priest) should commit so great a crime ? Surely it can be no less than betraying Mr. Love to death, or ruining some great mans estate, by base practises , perjury , bribery , or some such thing ? No , but 'tis as bad : Why, what is it ? Oh hearken , and wonder ! In page 31. of my *Narrative* , I produc'd Judge Fells wife (as one bearing witness in the behalf of James Naylor) and (here's my sin which hath rais'd all this out-cry) I said, such discerning folks cannot easily bee mistaken . Ah poor impotent creature, how hath rage, and malice, and hatred, and envy besotted him ? Is not this man guilty of having mens persons in admiration for advantage , that hee might have advantage against mee ? Or doth hee mock the Judges , in giving him these titles, so much contrary to their quaking principle ? The Lord help him to see the baseness of his Spirit . But yet, why doth hee add an, &c. to the criminous words quoted by himself ? Why , surely , to let the world see, that his malice out-bid and out-brib'd his conscience ; for being convinced in himself that the words quoted , would not bear so high a charge against mee , as of a crime so great , the wickednesse whereof can hardly bee exprest , hee would have it understood , that the danger lay in the word, &c. which if it do , 'tis none

of mine. And let any one in the world read my book, and say, whether they can finde any thing else in that whole matter, to bee charged as an offence upon mee : And is this such an offence, so heinous, so grievous? to say ironically, that such discerning folk as Judge Fells wife, cannot easily bee mistaken: What's this to the Judge? May not a wise man, a good man, have a simple, a perverse, or a quaking wife, which is not in his power to remedy, further than to restrain her from their assemblies; hee cannot change her judgment: As for the Judge himself, I meddle not, I do not know him, I have not heard (to my remembrance) other than well of him: Well, the Lord forgive my adversary, and humble, and alter him: Sure I am, this is far from that simplicity, charity, goodness, that was, and is in Christ Jesus. Hence *ex hugue leonem*, by this paw of the Lion (or rather hoof of some more silly creature) judge of the man; or if you will, you may take him both wayes: A Lion, or a Bear, for his rage and fierceness, and a more sottish beast, for his silliness. I have discovered the venom of his teeth, in this the more fully, to save my self and thee (Reader) some labour, in being as brief as possibly I may, in the following particulars; and the next is, his endeavour to traduce mee, with traducing the Magistrates of our City. And whereas I plead their excuse, in that, by their lenity at first, (over and above what other places in the Nation exercised towards these croaking frogs) they gave them too much encouragement to neffle amongst us, imputing this (as just cause I had) to their too much fearfulness, and having been formerly over-topt, and over-born, by an over-twaying power, by the usurpation of inferiour Officers, exercised upon them; and looking upon this as a part of their weakness and infirmities, which (because of the common frailty incident to all men, even the best) I did (as being in the body, and sensible of the same frailties) Christianly and soberly alleviate, (not justify) how does hee most Pharisaically and proudly fall, both upon mee, and them in it? And because I say (and say now) that

that the best Magistrates have their spots, defects, and failings, hee concludes them to bee no Magistrates of God, but men of sin, evil doers, and the born of the devil, page 34. But because this (nor any thing in my Narrative) would afford matter to incense them ; hee runs abroad, licking up the vomit of every malicious and venomous Spider, to belch it out against mee ; and this lyingly too, (more suo) for hee sayes, that I endeavoured in the Pulpit to render them *vile and odious* ; one while likening them to Jupiters log, and to George on horseback, and reproaching them with the abilities of Tom Pain, which hee puts in great letters, as if I had mentioned his name in the Pulpit. But what a bold and daring wretch is this, to judge of my intentions and endeavours, as if they were to render the Magistrates *vile and odious*? When being call'd to preach unto them, upon a publike occasion, for administration of Justice : The Lord knows my heart, my endeavour was to render them *honourable and precious*, by setting them to discharge their duty ; and to that purpose, I told them, that Magistrates should not bee as Jupiters log, which by lying still, and doing nothing, made the frogs bold with it, and to leap upon, and make sport with ; and that they should not bee as the picture of George on horseback, with his arm and sword alwayes lifted up, but never smiting ; telling them further, that if the bare name, ornaments, and accoutrements of a Magistrate were sufficient, then that poor creature (that was then walking up and down in their presence) might make a Magistrate ; but I utterly deny, that I likened or compared them with, or to either, or named him. And of this, all those who heard mee with their right ear, must bear mee witness. But what will not a malicious person do to revenge himself, though hee do it never so impotently ? But indeed (George) did I deal so plainly with them, even the Magistrates, and that to their faces, and being their Chaplin too, and having many large dinners and feastings from them, besides my gallery of ten potinds a year for that service, And when I have fair words and advisings from them ? (all this in his

pages 37. 38.) Why sure (friend) it seems the Magistrates were so honest, that they did not chuse a Chaplin to flatter them, they had divers years experience of mee, and my temper : And further, it's clear from hence, I am no respecter of persons, which I am sure amongst you is accounted a *virtue*, and a high piece of your *perfection*, though in a perverted lense : And is it now a sin (a vice in mee ?) I see nothing will please him, who is resolv'd to quarrell : And you lee (friend) that their large dinners do not so fill my belly, but that I can speak plainly; if I reflected upon some who were guilty of doing *nothing*, (which is a great sin in a Magistrate) doth that condemn (doth it not honour) those who are *active* ? I might mention your railings at, and despisings of all Magistrates, 'tis too gross and palpable ; and that hee might bee still, *fibi constans*, like himself, in his *mischievous* practises. In like manner doth hee charge mee with abusing Major General Sh^r, whereas whoever reads, shall finde, I make no other than an *honourable* mention of him, as a discreet and sober person, who did not usurp *authority* over the *civil* Magistrates, but held (as I say) a good correspondence with them. And is this to abuse him? What

Although hee a hard thing is it, for a man *habituated* to an evil course, (lying, railing, or the like) to leave it ? So also towards the end of his Pamphlet, page 103, and so onwards, hee falls to the same malicious work again, charging mee of abusing that reverend Parliament, concerning which I have spoken already, of which, and such like, I desire never to speak more. Only this, Wee may well gues what a *pure* convention it was, when such *pittifull* fellowes, as his fellow Hollister should bee a principal member thereof.

And wherein (as George phrases it) page 45. he tast-ed as much (yea more) of the power and glory of *this* world (oh lamentable world !) than any in this City, which hee sayes, hee might still have had, could hee bow down and worship; bow down to whom, to him whose nose George would have held to the grinde-stone ? Hee and

and his fellow Hollister will not then, it seems, *bew down*, nor worship, not so much as civilly; a stiff-necked and stubborn generation. Thus wee may see, what it is, to lift up the head of a *dangbil* brood, how *highly* they will swell, and how hardly they will bee reduc'd again: And truly I cannot here (upon this occasion) but think, how Nebuchadnezzar-like, Dennis Hollister did strut it, and pride himself in his ayery Kingdome; and how hee did scorn and despise all the opposite party in that Assembly: Read his words, in a Pamphlet publish'd by him against that Congregation (or Church) in this City, whereof hee was once (till turn'd Quaker) the *Leader*; the title of which Pamphlet is this, *The Skirts of the Whore* And well may discovered, and the mingled people in the midst of her. In a Letter sent by Dennis Hollister to the Independents baptized shall elsewhere people, who call themselves a Church of Christ in Bristol, but discover, are found to bee a Synagogue of Satan; together with another letter written by him to Thomas Evans, a Teacher among them, who before several witnesses hath often denied himself to bee a Minister of the Gospel. This, and more is Dennis his title.

Now suppose him in his heights, and hear his language, page 13. 14. For my own part, I must deal plainly, and tell you, the beholding and observing the unrighteous actings, such as were and deceitful hypocritical dealings of many of the eminent members, and other high pretenders to Religion, whilst I sat above all Ordinances, with them in Parliament, and other chief places of Council, and trust in the Nation (brave words) was one of the first things that put mee upon consideration what the root of that profession (of Anabaptisme, I suppose hee means) should bee, from whence such sour grapes, and fruits of bitterness proceeded; and so on, telling them their own sufficiently. And then hee lets them know, that hee has known what it is to bee accounted something among those called Churches, and what the preferment of Pharoahs Court is; (wee know whom hee means) and the great things of England; and that hee had a nature prone enough (which wee all well know) to imbrace the same, but that his peevishnesse was

as great as his *pride*, which made him side with that *faction*, which acted by those *levelling* principles I formerly mentioned, which gave just occasion to his *Highness* to ding many of them down to the *dunghil*, from whence those vapours were exhaled, which yet hee in his *pride*, (such is his *stomack*) calls a *suffering affliction with the people of God*, rather than to enjoy the pleasures and treasures of *England*, which belike then were in their hands; and if hee could have bowed down, hee supposed hee might have *still enjoyed* (and *George* thinks so too) even for ever: For then (no doubt) the *fifth Monarchy* would have been erected; but it seems they were not then infallibly inspired; for then they carried their *Bibles* to their *Parliament*, there to seek out the pattern, but there it seems it was not to bee found exactly; and therefore now (throwing away their *Bibles*, and) being more

The *Levellers* immediately guided by the Spirit (of bloud, and of rebellion) they betake themselves to their weapons, to build and raise their Kingdome, which possibly may bee the reason why so many *Bricklayers* and *Carpenters* (and such like persons) turn *Quakers*, in hope of employment, it may bee of *preferment*; and why not, as well as *Mas-cinello*, a poor Fisher-boy in *Naples*, or *John of Leyden*, a Taylor in *Germany*, who made themselves *Regents*, by the assistance of the rude rabble, the one upon *civil*, the other upon *religious* pretences? But (to meddle no more with this Parliament) in the next place (malice making him very industrious) hee renders mee obnoxious to the *Protector*, and his Councell, which needs no long answer. For whereas I had said nothing against them, hee would make mee criminous by way of *inference* and *insinuation*, and the like, concerning *Major General Dashbow*, (to whom, for advantage, hee will afford a title of honour) whom hee sayes I *intimated* to have been easily and mischievously instrumental to wicked, ungodly, and unchristian practices; 'tis wonder hee did not directly charge mee: But let any man read what I have thereto written, and say, wherein have I *abused* him. And thus much I say,

say, (as to that) as I hope the *Major General*, and others in power, did not by their lenity intend to countenance such practices before : So now (seeing what their lenity may produce) they will not bee so *easie* to bee intreated for the future, which was that (and all) I aimed at ; and the like envious dealing hath hee in the matter of *Colonel Scroop*, and there hee charges mee with *flattering him* : So that let mee speak how I will, I must (it seems) bee concluded an *offender*. But (hee alledges) I had spoken against him, why, what of this? Because I deal plainly with a man when I finde hee doth ill, may I not therefore command him when hee doth well? Is not this an argument of ingenuity? I hope hee will pardon mee this offence. And truly, had I not apprehended him *really* to have disclaimed these *Quakers*, (as I then believed hee did) I should not have made that *honourable* mention of him.

And I confess, had hee been still here in power over us, I might well have been thought, in so doing, to have flattered him; but it is well known, when hee was here, I did it not, and lesse reason to do it now, in that he is *absent*.

But I must here observe what *George* sayes concerning him, which very much tends to the *justifying* of my Narrative, concerning the rise, growth, and setting of the *Quakers* among us, by the over-topping, and over-bearing of our Magistrates, and making them *Cyphers*, by a forraign power, so that they could not reform things, though they had a will to it; for page 105. *George*, sayes hee (*Col. Scroop*) was so far from denying the *Quakers*, to speak publikeitly, that hee said to *Dennis Hollister*, by name, that if the *Magistrates* did put them in prison one day, hee would put them out the next, which no doubt *Dennis* acquainted them with, for their incouragement, which very likely made them so bold and daring, and to out-face (as they did) the *Magistrates*, and not to care for their commands to depart the City: How will revenge and malice blinde a man to tell all, which hee had better forborn? As for the remainder (*eiusdem farrus*)

which follows, it is a further discovery of the same spirit which I shall passe over, intending (as the Lord shall give time and opportunity) to give a full and distinct answer to the particular of *Thomas Evans*; for as for *Morgan Lloyd*, whose doctrine he sayes I had reproached, and concerning which, hee sayes, hee sent mee a sober note, to reason with mee publikely in my Steeple-house (as hee calls it) which I refused. To that, I say, it's not so, I did not *reproach* his doctrine, for I knew not what it was, nor heard it; that I took offence at (and justly) was, that any man should *intrude*, and thrust himself, yea, force himself into my Pulpit, upona day, and at a time, which was not assignd for *Publike Lecture*, whereas himself, and *Erbury*, had not long before made a kinde of a publike contest, to the disturbance and *unsetting* of the people in another Congregation; *Erbury* at that time being sufficiantly known to bee tainted with *unsound opinions*, and *Lloyd* himself much disliked. And truly (to speak my minde in this matter) if *Morgan Lloyds* note had been, or were to that purpose, I suppose, that Minister, that in these *brawling* and heretical times, shall entertain motions for *publike contests*, with such as run up and down, and make it their *busynesse* to wrangle, and contend in things *doubtful* and uncertain, shall not provide for his own *peace*, nor the peoples *establishment* in the truth, by giving them entertainment. If the *doctrines* wee teach were unsound, or our selves not able to discharge our *duty*, it would bee a favour for some to come and help us, when *orderly*, and peaceably sent, or called; but otherwise, for men of *unquiet* and rambling spirits, to *impose* themselves upon us, is neither Christian nor *civil*: And I conceive, those who are careful to preserve the people from *infestation*, do not well to encourage (much lesse to invite) them.

Nor are the people competent *Judges* in doubtful matters, and are (as I said before) much swayed by the *impudence* and *confidence* of a bold and daring Opponent.

I have now but two or three things more to speak to, and so I shall come to deal, by way of *charge*, upon my Adversary, wherein I shall have so much matter, as that I must of necessity avoid all debates, and altercations with him, in matter of *doctrine*, and this upon a double account:

First, because their doctrines, judgement, and way of arguing, are *sufficiently* known, and answered already, and I am not willing to draw the same Saw of contention *everlastingly*, not caring for the last word in the quarrel.

And secondly, lest by taking up too much time in those things, of which the reader may be else-where better satisfied, (as in Mr. Thomas of *Ublegs* most sober and Christian answer, Mr. Baxter, Mr. Ford, and others) I bee prevented of what I principally intended, which is to discover the *hypocrisie* and unsoundnesse of a *Quakers* conversion, and to exemplifie it, in this man in particular, which you see I have in part performed, by discouering his railing, lying, and *malicious* dealing, in which trade hee still continues; and therefore, page 47. hee charges mee, that I would have joyned my self as a member of *Hollisters Congregation*, but finding by *discourse* with him, that there was no place for my *imperious*, proud, and *pragmatical Mastership* over them, they heard no more of mee in that particular, till the state of things were *changed*, and then I became an adversary to *separated Churches*, and to that in *Bristol* especially; this is the full of the charge. This story I assure my self hee had from *Dennis*: But how doth hee know that *Dennis* sayes truth? To this, I oppose this true relation, when *Thomas Evens* came first to this Ciry, (I desirous to know him fully) had a purpose to invite him to my house to dinner, and understanding that hee would bee at the house of *Robert Purnil* in an evening, went thither, where I met him, and most (I think) of that Congregation, at an exercize of *Religion*, where I continued, Mr. *Evens* being the man that then exercised, wherein something being

delivered *unsound* and *erronious*, I forbore (for divers reasons) to speake to it, till most of the company were dismissed, when (conceiving it convenient) I told him of that *erronious doctrine* which hee had delivered, and spake fully to it; to which Mr. *Evens* making neither *answer* nor *excuse*. Mr. *Purnil* (for now I am not speaking to, or of *Quakers*) and therfore let me use our ordinary and civil language) with many good words approved of what I said, and spake something in excuse of Mr. *Evens*. Whereupon, *Moon*(being present) with much affection used these words, *Why should not Master Farmer bee one of our Congregation?* (for I had never met them formerly) which was seconded thus by Mistres *Nethway*: *Aye, Mr. Farmer, if you would bee one of our Congregation, you may bee chosen Pastor afterwards,* which words (the very thoughts of the matter being strange to mee) I do protest, made mee wonder? which produc'd this reply from mee, *Chosen Pastor Mistres Nethway! What mean you? To which (after some other words) shee said, shee was told, that if I might bee chosen Pastor, I would joyn with them, which I denying, and shee affirming against that shee was told to, but would not tell mee by whom (but 'tis easily supposeable) I then presently appealed to Mr. *Purnill*, then present to witness for mee to the contrary, to whom formerly (in discourse) I had declared several times, that I could not *joyn* with them, which hee at that time witnessed; and this to bee a truth, I appeal to that *light* and truth of *God* that shines in his and their consciences, and which I hope they will not dare to stifle, (notwithstanding that distance which is now between us.) And the reasons why I would not *joyn* with them, were, because they performed their *Lords day* duties in *private houses*, to the prejudice of the *publike*, (which I ever honoured (as I shall declare in another discourse, Christ assisting mee.) And for that they had no *lawfully* constituted Pastor to take the charge of them: True it is, I should likely have *joyned* with them, had those two hinderances been removed.*

ved. And to this purpose I did divers times sollicite Master N. J. a rightly constituted and able Preacher, to take the charge of them, promising my self to sit down as a private member, only exercising my publike Ministry, by way of preaching, which hee refuled ; and this I doubt not hee will testifie.

And further, to make it appear, that I desired not to bee their Pastor , being conscious to my self of the weight of that work , and my unfitness in divers respects , I did (in an occasional discourse with some of them) declare my unfitness , which is so true , that one of them (now a Quaker) did since (by way of reproach) upbraid mee with my own acknowledgment , so that then I had no intention of joyning with them ; and since that , I gaining further light , in matter of Churches , and their appendant questions , and they drawing more and more towards Anabaptisme , I more and more declined , and disowned them .

And whereas hee sayes, *I became an adversary to separated Churches , when the state of things were changed :* I ask , to what were the times changed ? or from what ? Not from that way of separated Churches , but more to it : If I did it then , then I did it not to serve the times , but to secure my conscience . But wherein did I ? or did I ever appear an enemy to separated Churches ? Why doth hee not shew wherein ? But of this , more in another discourse .

And so much in answer to that ly of George , and his Master Dennis : Another there is of the same Forge , I am sure ; and that hee speaks to page 59. 60. And again (being chafed with the busines of the Lord Craven) page 109. where hee joyntes them both together : The charge is this , from both places , That I earnestly solicited some then in power , for turning out of Nicholas , one of my brethren , Constant Jessop , by name ; for his differing in judgement in some particulars , urging as an argument for this purpose , that till then the City would not bee in quiet , into whose place (by diligent seeking) I did climbe , and domi-

domineered ever since over his people; and him, *as the issue of that prosecution*; and that I forced my self upon his people to this day, by procuring an order from *above*; and that thereby I got my self out of poor *Thomas*, into rich *Nicholas*.

Now this whole story is a most wilful mistake (as its grounded upon what I urge, page 49. of my Narrative) and in this I appeal to his light within; for that person (and thing) which hee cannot but know I meant, was this, that *Hollister* and his company (then domineering) threatened the Magistrates, and the rest of the Committee (who were not of their *faction*) that if they might not have him whom they sent for out of *Wales* to bee their Teacher, one of no breeding, and that hath since often denied himself to bee a Minister, (and is now turned *Anabaptist*) to bee one of the *publick Lecturers* in the City, they would turn out of the City a godly and *Orthodox Minister*, who had been imprisoned, and suffered much more than any of them, (for his good affection to the Parliament) hee differing that time in judgement in some particulars, and so they had their end, which (as is well known) hath proved a *reproach* and *scandal* to this City, from many *strangers* that come hither, and take notice of it.

Now this person (hee knowes very well) was Master *Paul*, for as for Mr. *Jessop*, hee was never committed to prison upon *any* occasion: Is this man now a true Convert? Is hee not a manifest *prevaricator*? And did hee it not on purpose to bring in that *ly*, and malicieus slander of his fellow *Hollister*? Whom to bee a lyar, a picce lately published by those who were his fellow-members (with his Teacher, aforesaid) doth *amply* rectifie, and which I my self also have had sufficient experience of oftentimes, insomuch that I desired one, a Minister of this City (who was then wont sometimes to visit him) to tell him from mee, *that his shop was a forge of lies*: And for the matter of Mr. *Jessop*, I shall give a true and full account of it (so far as concernes my self) thereby to discover

The Church
of Christ in
Bristol receiv-
ing her vail.

Mr. *Jessop* these lyars to the world. It's well known (upon the death of the late King) what endeavours there were by the then Parliament, for settling the Nation in peace : In order whereunto, there was an engagement drawn up, and required to bee subscribed by all persons : And it is as well known in this City, how opposite Master *Jessop*, aforesaid, (together with that other Brother) was thereto ; and what expressions, concerning that matter, were used by them, both in prayer and preaching, I need not mention : By which means there was much averseness in many of this City to this settlement ; they being honest men, and having a great influence upon the people : At this, I (thirsting for a settled peace) was much offended, and did endeavour, with themselves, privately to take off their opposition, and publicly to settle the people, declaring my dislike of their doings. With this, and the like expressions ; that if they (the Preachers) did apprehend those actions of State (whereby they endeavoured a settlement) as evil, they shoud go up to Westminster, and declare it to those who had the power, and not trouble the people with those things, which they had no ability to amend, or power to withstand ; and for that their doings would but raise an impotent disgust and opposition, with the publike prejudice ; further, telling them of an evil which I had formerly observed, and was now by them practised, that men would preach Court Sermons in the City, and City Sermons at Court, which I conceive an unprofitable kinde of preaching, when our Sermons are not suited to the capacity and condition of our Auditors.

And indeed, as to the matter also, I always conceived it, (and do still), as favouring too much of the *beyond-seas temper*, for Ministers to meddle with State matters : Of which see a large discourse, entituled, *A Case of Conscience, concerning Ministers, meddling with State matters; in, or out of their Sermons, resolved more satisfactorily than heretofore*, which was then written by Mr. John Dury, one of the Assembly of Divines, a man of a peaceable

and publike spirit; and one with whom Bishop *Hall*, and Bishop *Davenant*, had severall endeavours formerly, for settling peace in the *Churches*; which book was licens'd by Mr. *Joseph Caryl*; containing about twenty five sheets of paper; sold at the *Inne in Cornhill*, 1650.

But to go on, they still persist in their way, during which time, Mr. *Craddock* coming to this City, and lodging (as I was informed) at *Hollister*, I went thither, (which I seldom used to do) to desire Mr. *Craddock* to preach for mee at *Thomson*; but bee not being then living, and staying for him, *Hollister*, and myself talking of the times, and several matters, and (among others) of their oppositions in publike, I did then say, it was not fit to bee hissed; so to hinder a settlement, and to alienate mens affections; and this was all, and this (as you see) but *occasional*. And before that *societ* occasion was given by Mr. *Jeffop* himself, for his removal, in a *Scribb* which hee preached afterwards, upon which, and for which, hee was *anted*; and of which, I knew not, nor had any hand in, *wher* or *why* either by writing, speaking, or suggestion to any person *whosoev*. Nor did I ever speak with *Hollister* at any time, after that *occasional* discourse, aforesaid, concerning it; and what I did speak, having respect to that other Brother, as well as Mr. *Jeffop*; which *during* and *banishing* from the City, was so far from my expectation, and seemed to mee so *rigorous*, that I *publickly* taxed and declared against their hard-dealing as is (I doubt not) well known to divers that heard mee, the notes whereof I have still by mee; so that my *declaring* against their rigorous and harsh prosecutions, raised the *spleen* of that forward adversary *Hollister* against my self, and procured that *scandal* upon me; I confess I then thought it fit they should bee *stewd* from opposing Authority, and *hindring* (as much as in them lay) the settlement of the *peace* of the Nation; (whereof this City is no inconsiderable pareel) but banishment from it, was *far* from my thoughts. And Whereas my Adversary alledges, that I urged as

an argument to this purpose, how then, the City would
not bee in quarell. If hee say that I used these words to
Hollister, (for I never spakke with any other, nor living
other than as aforesaid) it is very false: But this I ac-
knowledg'd some of these words were spoken by mee
too, and mistaken, (to say no more) by Mr. *Jesop* him-
self, upon this occasion. A few daies before the time al-
lotted for his departure, I mett him upon the *Tolsoy*, and
supposing that much of *Hollisters* heat against him, was
for his zealous asserting of *Presbyterian* discipline, - in op-
position to *Independents*, (of which hee had treated much
in his Lectures) I endeavoured to perswade him to an
accommodation and compliance, (as not thinking the
quarrel worth so much contention) and offering my self
to mediate between them, (as being indifferent in that
matter) but Mr. *Jesop* stilly persisting in his way, (and
knowing *Hollisters* temper, who was then in his height)
I told Mr. *Jesop*, that then there was no quietnes to bee
look'd for among us, which words, how they have been
misapplied by soime, let it bee considered by them who are
concerned.

And for Mr. *Jesop*, I desire him to remember, that hee
and I parted not in discontent each with other, which no
rational man will conceive could bee, if I had spoken
those words in such a manner as I am charged. And Ma-
ster *Jesop* may further remember, (if hee please) that I
went to Mr. *Fawcett* to speake with Mr. *Ingelo*, (who was
there at a marriage that morning) to procure him to
mediate the matter, in behalf of Mr. *Jesop*, for his continu-
ance; but Mr. *Ingelo* was (a little before) gone his
journey towards *London*, so that my intention was fru-
strate, and (as I perceived afterward) would have been
so, notwithstanding, for I after understood, the quarrel
was old, and inveterate against him in speciall, as appeared
by their violent prosecution. For whereas his sentence
was, to depart ten miles off the City, they followed him,
with their rage, as far as *Tenkbury*, thirty sev'n miles
distant, hindering there his entercainment, which deal-

ing of theirs so far provok'd my spirit, (in his behalf) as
that I drew their *odium* upon myself, as aforesaid. And
whereas it's further charg'd, that I did promote the *entitling*
him, to *in* my self into *Nicholas*, and that I *fore'd* my self
upon them, and that I *procured* an order, &c. this is so
false, that there is not the least *shadow* of truth in it, more
than this, that I am now *in*. But it's well known (and
will bee acknowledged) that above half a year (and
more) after Mr. *Jeffop* was gone, and the Church lay
void; and notwithstanding I was divers times desired by
some of the Parishioners to preach the *Tuesday* Lecture,
and *Sabbath-day* Lecture, or either; I refused it, and did
endeavour to settle my self at the *Colledge*, (as being
loath to take a Pastoral charge) which thing by the help
of Mr. *Aldworth*, and Mr. *Hodges*, (and other friends of
mine in the then Parliament) I did effect and compals,
and had 150. pound *per annum*, *settled* upon mee by or-
der, and which is since still paid to him who doth there
officiate; and one Sermon I preached in order to it; where-
upon the *chief* of the Parish of *Nicholas* (perceiving I
would remove from *Thomas*) the occasion I will not
mention, because I am nor willing to offend any. They
calling a *Vestry*, sent the *principal* of them unto mee, to
desire mee to come to them, which I (acknowledging
their love and respect) refused; but they still urging me,
I took time to consider, and about a week after they came
unto mee again accordingly, and obtained their desire;
and afterwards they drew a *Petition*, subscribed by them,
and many of the Parishioners, intending to present it to
the *Committee* here, for my establishment; and under-
standing that this Committee here, had no power to do
it, they sent up to the *Committee aboye*, and effected it;
and since I am (in a sort) insorc't to it, I shall declare
the two principal reasons of my acceptance: The one
was, I was perswaded by them, (and many other of my
friends) that in regard *most* of the inhabitants neer and
about the *Colledge*, were persons of another judgement
than my self, in civil matters, I should have little *converse*

And it was
near a year af-
ter hee was
gone, ere I ac-
cepted it.

or comfort among them, but rather the contrary; nay, some did suggest to mee, that my settlement there, was procured by some who bore mee no good will, on purpose to make mee weary, and so to leave the City; but that I satisfied them, the matter was of my own seeking, and endeavour; and the other reason was, that going so far out of the City, I should not have any opportunity of any Churche communion, and Christian fellowship, with any considerable number, of which I was convinc'd to bee a duty, although I was then unwilling to undergo the burthen of a Pastor. And indeed, considering that some honest-hearted Christians in Thomas Parish (with whom I had there communion) did still desire it; and hoping that divers of Nicholas, (having formerly been exercised in it) I should finde them more comfortably complying, than those who had been a long time strangers to it, I did the more willingly imbrace it; but as for the advantage, in removing from poor Thomas, to rich Nicholas, (as the Calumniator phrates it) let him, and the world know, that upon these grounds I removed from the rich Colledge, to poor Nicholas; nor was it the poverty of Thomas (though poor enough) that made mee leave them; nor was it (or could it bee) filthy lucre, or sordid covetousness, that drew mee to Nicholas, which could by no reasonable man bee imagined, would amount to what was settled upon mee at the Colledge. And since I must boast, (but 'tis to secure the credit of my Ministry, that it suffer nor damage in any thing, I will do it a little further. (having good witness of the truth, on't) After I had consented to come to Nicholas, and came to give them a meeting at their Vestry, although I knew, that with much difficulty they raised, what some of them had ingaged unto by bond, to M. Jeffop, and which, as I have heard, was not above eighty pounds per annum; yet when they ask'd mee, what would content mee for my labour, so far was I from seeking my self, as that I told them, I would not make a bargaine for preaching the Gospel, but that I would do my duty, and leave them so da thirz.

and how richly it hath been performed by them, (I speake not of all) I am shamed to mention. Sure, not beyond poor Thomas, nor so much (by two parts in three) which M. Jeffop now reaps, as I am informed; and which place was settled upon him, upon my commendations of him to M. Strong, at Westminster, and which M. Strong intended to let him know, had hee not beene prevented by death, hee premature, if hee hath not done it formerly: But much good may it do him, and much good may he do them: I envy no mans gain or preferment; nor will the inhabitants of Nicholas lay, I contend with them in that matter, although I have cause enough to take notice of their neglect (yea, and sin) in this particular. For I dare say, there are few handy-crafts men that work upon so small incouragement; for, I suppose, their calling feeds their family.

I have bee the larger in this matter, because some persons are, and have been as willing to take up, and spread this ly and calumny, as others have been to raise, and make it: And truth it is, I should hardly have undertaken to answer this railing Pamphlet, but to satisfie the world in these two last particulars, and to wipe off the aspersion of base forgery, which my soul abhors; and to make good what I promised, concerning the discovery of this Quaker, to which I le hasten with all expedition.

As for his charging of several Trades upon mee, it is but the lickings up of the excrements of William Erbury, written by W. Erbury, wherein hee would prove mee to bee a black pudding: In which foolish Pamphlet, most (if not all) of these things are.

A book so call'd, written by black pudding, whereby, I see, George was very hungry, and wanted matter to feed upon, being, it seems, troubled with that disease, which Physicians call, *Caninus appetitus*, The dog-like appetite, which makes them huge greedys, and to catch at any thing; but I wish his after-meats may do him more good, than the Pudding it self did Erbury: For a few daies after hee had publish'd it, he went home, and died; whether hee died for shame, or what it was, I know not, nor dare I say this was the cause, or occasion of it; no, God forbid, I should presume to meddle with the

the secrets of the Almighty, or to judge any man: But I mention this, because a hare-brain'd fellow came (as himself said) to revenge Exburies death upon me, which I no wayes promoted; but probably this poor fellow might take up the thoughts, upon what hee might hear some sober persons speak of it: But bee it what it will, George, it seems, having swallowed it, must vomit it up again the second time, that the world may see his foul stomach.

But, see how the vapours of it (whilst there) had corrupted his brain, and bee fool'd his intellectuals? Did ever any man in the world understand, being a member of an Independent Church, or of a Presbyterian Church, to bee a tradesman? And it is a trade when a man in the former troublous engages, for example, in some publike service, (as most active spirits did) and then lay it aside: Is it a trade? How many trades has George had then? And for a man living in the Country (as I did) to practise Physick, (being therunto lawfully licens'd by the University of Cambridge, upon trial, and examination): I say, for a man so living in the country, stand having a house fitted for such a purpose, no other convenient house being there, to bee had for a pleasant dwelling). Is it a trade, if a man make make there for a time? Doth not many a Gentleman, many a Minister do so? And did I not (so soon as I could get there a more pleasant dwelling) give it over? And being a Physician, do men call that a trade? Or is it a trade (being so), to apply ones self to the ingenious experiments of Chemistry, in order to the enabling himself to deal in his profession, with more security and understanding? (without which, Physicians are no better than Empenicks). Or is it a trade, if a man living in London, (as a Physician) the Earle of Berkshire keep an Office in his houle, for that which is not a Monopoly, but a privilege granted to him by the Law of the Nation, and no man forced (nor attempted to be forced) to it, no nor intended to be forced, which I know, and write for the booke of that Noble and ingenious Earle,

under

Under whom I had no imployment in it, hee having his Clerks, and Registers, and other Agents under him? And for the other things mentioned, *Are they trades?* Are they mechanical? Are any bound *Apprentices* to them? Are they handicrafts men? Are they not callings and imployments for persons of *liberal*, and (in some measure) *learned* educations? The meanest of them, (I mean, in respect of abilities) is that of Chamberlain; and of my desire to it, I may possibly else-where give an account, in another discourse, upon another occasion, (if God permit) and yet that is not a *trade* neither, but, as hee himself calls it, an *Office*, and not unworthy of an *ingenious* person; so that none of all these are trades, nor were they, nor are they any calling, the *honourable* calling of the *Ministry* excepted: Of my call and entrance whereunto, I shall (I hope by Gods blessing) give a satisfying account to the world: And as for the other, which I only own as my calling, (in reference to my first imployments) I look not on them as *several* callings, having all relation to *one* and the same office, namely, the *Chancery*; in the last whereof, *viz.* one of the Clerks of the *Chappel of the Rolls*, (if the Lord had not design'd mee to another, and *better* imployment, and driven mee thence by a long and *consuming* sickness, which drove me into the country, and set mee upon the study of *Physick*) I had aboard, and contintued: But both in that, and the former, which hee termes a *Subscriber* in the Six Clerks Office; (which is a notorious lye) for though there be *Subscribers* there, yet I was never one of them, (having never been any mans servant) I say, in both those places, I kept my Clerks *under* mee, being *liberal*-imployments, wherein men of the *best rank* in their countries, (some of them *Esquires*, and Justices of the Peace) had a station.

And as for the first, which I reckon as the meanest, which hee lyingly and reproachfully calls a *Ticket-maker*, in the *Subpoen*: Office, (there being no such distinct imployment there) but that *George* had a *spiteful* and *rauncorous*

corous stomach ; I was not then and there so inconsiderable a person, but that a Gentleman of the *Six Clerks Office*, who knew mee well, and who had but *one only daughter*, and heir to a hundred marks per annum, Freedland, bestowed her in marriage upon mee ; and that not by *stealthe*, or unwillingly, but upon *writings* between us, with whom wee liv'd afterward in house together, till he died, and then made mee *Executor* of his Estate personal.

But here wee may see, how *malice will multiply* ; and that *Georges measure of Perfection* (both in wit and honesty) is very small : Nor doth all this any whit take off the exception against *mechanical undertakers*, who from either *Coblers Stalls*, or *Taylors Shop-boards*, step up into the Pulpit, without any just call, or competent abilities, (either natural, or acquired) but a good memory, whereby they can only *deliver*, what they have from other mens *Sermons*, not being able to *maintain* what they say, more than another well instructed and *ordinary Christian* may do, which yet is not sufficient for a *Minister* ; and should such a *Ministry* bee countenanced, (to the disparagement of Learning) *farewel Religion to the next Generation* ; which no sober and understanding Christian, but will have respect unto, and which, no doubt, the *Jesuites* look at ; and therefore have no little influence in upholding *ignorant* and *unletter'd* persons among us. But now after all this lying story of so many *trades*, I'le tell one story (but a short one) which this occasioned. One telling a *Gentleman* (a Justice of Peace) who hath known mee long, and my manner of living, of this passage of *Georges*, charging so many *imployments* upon mee, in such a ridiculous way ; (by numbring them up) Yea, but sayes the Gentleman, *Can Captain Bishop say that Mr. Farmer had plaid the knave in any of them all?* And hee knowes *George* almost as well as I do. And now (as in my Narrative, page 37. 38.) And hee in his Throne of lies, page 95. 96.) behold the imposture, and the Impostor, *George Bishop* (whose name I am loath to fully

my ink and pen with,) but I must saye leaveto do it :
 Him whom they call Captain Bishop. This man (notwithstanding the former letter of defiance against Naylor) is charg'd by mee with complying with Naylor, because hee wri a letter in his behalf to some in the Parliament ; and thereupon I charge him with collusion and juggling. And how doth hee discharge it ? why truly, (like himself) doing the same thing again, by faining, foisting, and packing (at which hee is non-parell) I hope hee hath not his fellow in England : And thus hee doth it, hee *signes* (upon information, as hee pretends, but who informed him, hee doth not tell us, whether his own spirit, or any other) that the Mayor, Aldermen, &c. had prepared a *Petition*, intended to bee presented to the Parliament, concerning Naylor ; (which is true) wherein we (faith hee) *who in scorn by the world are called Quakers, are highly charged and accused*: It hee mean himself and Fox, it is a lie ; for they are so far from being highly charged and accused, as that they are not therein charged, or accused at all : And hee desires his friend (if hee bee free) to move, that the *accusers*, and the *accused*, may bee heard face to face, lest the *Parliament* shoule condemn the accused unheard, upon the bare accusation of their Adversaries : And then hee sayes, what a sad thing that will bee, if they should *slay* the innocent, and the righteous. And this is the effect of the Letter.

Now, who are they that are accused ? None but *James Naylor*, and his Crew ; not any of his (wee) *Fox*, &c. unless they will thrust in themselves against our minde and meaning. And to that end, see the *Petition* it self, as it was sent up to *London*.

The humble Remonstrance and Petition of the Mayor, Aldermen, and Common-Council, of the City of Bristol, together with the Ministers of the Gospel, and other chief Inhabitants, who desire to fear God, and love our Lord Jesus, in sincerity, in the same City.

Showeth,

THAT wee (especially the Magistrates) have with much regret and sadness of spirit lain long under much reproach and ignominie, occasioned by the increase of a generation of seduced and seducing persons among us, called *Quakers*, who at first were supported and upheld by some *Soldiers*, then in chief Command, in the absence of the *Gouverneur* of the *Garrison*; the wickedness of which sort of men, hath not in our Nation, as wee know of, been formerlie heard of, and so destitute of a Law to punish, and restrain; and therefore have not been able to suppress.

And whereas wee have waited long for some directions to that purpose, (being unwilling to run upon unknown precipices) these people have strengthened, and encouraged themselves in their *iniquities*, upon some pretended countenance from thence, where wee cannot suppose it. So that although we could, and did (yet with some difficultie) punish, and thereby (in some measure) hinder their open and frequent disturbances of our publique worship; wee had not power to silence their blasphemies, nor restrain their confus'd and tumultuous meetings, although they tended to the high dishonour of God, in their unchristian principles, and practices (too well known) and in prophaning the *Sabbath*, by multitude of their *Proletaries*, flocking from all parts of the Country round about us, upon that day.

But now, so it is, that one *James Naylor* (a most eminent Ring-leader, and head of that Faction) hath lately appeared here among us, more high than ever, in horrid and open blasphemies, expressly avowed and owned by his

nearest followers, as that hee is the *only begotten Son of God*; and that there is *no other than hee*; that hee is the *everlasting Son of righteousness*, and that in him the *hopes of Israel stands*; that hee is the *King of Israel, and Prince of Peace*; and calling him, *Lord and Master*, saying, his name shall bee *no more called James, but Jesus*. All which, are no other, than the *natural issue* of their *Scripture-denying principles*. And now wee, desiring to follow the *Ductures of Divine Providence*, which hath brought their iniquitie to a height, at such a time as this is, when the *Legislative power* of the Nation is fitting, in whom it is, to provide wholesome and *good laws* against the *growing evils* of the times, wherein the Lord eminentlie (in our apprehensions) calls for *your zeal* for his glory: Wee humbly make our *applications* to your Honours, and with profession of our *abhorreny, and utter detestation* of the *damnable and blasphemous Doctrines* of the *Quakers*, which tend, in their *own nature*, to the utter ruine of the true *Christian Religion*, and civil Government, both in *Cities, families, and all relations*; (as would too soon appear, had they power in their hands) and who now, (not as heretofore, *tacitly*, and by way of implication, but) openly and *expressly dishonour* that sacred Name, by which wee are called, and trample upon that *blood*, by which wee are *justified*, by making others sharers with *him*, in his incommunicable excellencies.

And do therefore humbly pray, that your Honours would now take up the reines of Government into your bands, (which have too long lain loose) in this particular; and to curb the insolencies of all ungodly persons, who in this, (or any other way) do, or may eclipse the glory of our Christian Profession, by their unbridled and licentious liberties, that so the reproach, not only of this City, but of the whole Nation and Government, may bee rolled away: And the glory of this work (being acted by your hands) might render your names worthy to bee enrolled amongst the number of those faithful Con-

Confessours, to whom the Honour of our dearest Lord
hath been more precious, than their lives, and all world-
ly enjoyments: And wee shall daily pray, &c.

So that here you see, George can make, and feign an occasion, to usher in his friendlie Letter in Naylor's behalf, and yet would not seem to own him; this is noethe first of Georges collusions and packing in this kinde. I'le but minde him of the like practise, and that was about our Burgesses chosen for the Parliament, 54 where having fram'd a Petition against the Election, putting to the hands of several perlons that knew not of it, (in a base and wicked way) as was proved to the Lords of the Council. Besides this piece of knavery, (which was most gross) their Petition presented to his Highnes, and his Council, with their Narrative of the proceedings in that Election, petitioned, that the parties nominated by them, might bee approved and established: And who were they, but George himself for one? as by their Narrative, Art. 5. appeareth.

Now when they thought to have surpriz'd us, by short summons, to appear before the Council, (as one of their own party acknowledged afterwards), and supposed wee would not appear, or not provided, which contrary to their expectation, wee were, (having gotten Copies of their Petition and Narrative before hand, and so were fitted accordingly) when wee came to the hearing, they had foisted in another Petition, not that which was presented with their Narrative. And in this second, there was no Petition to confirm himself, as the former: (with reference to the Narrative as aforesaid, prayed) And then George, very finely, with his guilt sword, did not appear there. (as hee said,) for himself, but for those honest men that were with him. Seriously you would have smiled (knowing of him) how demurely, and how simply himself hee did look. Now this trick George wee took no-

tice of ; but never told you of it till now . (having e-
nough else to lay you then) But now wee tell you of it,
that you may see wee know you better than you are a-
ware of . And that the world may know further, what a
one you are , I'le acquaint them with one thing more :
Do not you know who it was , that a little before that E-
lection, said, *that we must chuse such Parliament men , as
should hold my Lord Protectors nose to the grinde-stone.* And
yet see how this lamentable creature doth glorie and gla-
vier, and cog, and fawn, and flatter, speaking *against the
very light within him*. And this is in their said Petitions,
which that you may see that base practise, and the high
conceits of himself, and his party, as the only *Saints*, and
fit for *Quakers*, I'le lay before you .

To his Highness, Oliver, Lord Protector of the Com-
monwealth of England, Scotland, and Ireland, &c.

No. 2. MARCH 1659. THE HUMBLE PETITION OF DIVERS FREE BURGESSES, AND INHABITANTS OF THE CITY AND COUNCIL OF BRISTOL.

The humble Petition of divers free Burgesses, and Inhabita-
nts of the City and Council of Bristol.

Sheweth,

THAT your Petitioners; and divers other Burge sses and Inhabitants of the City and Council of Bristol, vi z. *the generality of the godly, faithful, and constant friends to the Parliaments interest*, came to the place, and at the time appointed by the Sheriffs, for the chusing of Burges-
ses to sit in Parliament, according to the qualifications, in the instrument of Government, supposing, that those that had been *faithful to the cause of God, and the Nation*, should have received countenance, and have been owne d by those who were to execute your Highnes Commands; in a busyness of so great weight and concernment, as the *Election of Burgesses to sit in Parliament*; for the carrying on, and securing the common interest of liberty contend ed for, and brought through (by the good hand of the Lord)

Lord) such Seas of Bloud, and multitudes of other unspeakable sufferings, and ruines of the Saines, and good people of the Nations, amongst whom, ~~the~~ your Petitioners, and their friends, have borne no small share and proportion.

That contrariwise, they found those, who all along, both in principle and practise, have bitterly opposed the cause of God, (in the behalf of the late King, and your Petitioners, and other their friends, from prosecuting the same) countenanced, and encouraged to avote, and undertook by the Sheriffes to bee born-out in so doing; and your Petitioners, with other friends, with a very high hand affronted, abused, threatened, and some of them (though rightlie qualified) denied to vote, as by the Narrative of proceedings hereunto annexed more particularly, may appear; to which your Petitioners humbly refer your Highness, as that which they own, and are readie to make good.

That your Petitioners being greatly astonished, and afflicted in spirit, at these proceedings, especially upon the Sheriffes, declaring, that what they did in point of Election, (contrarie to the express words of the qualification in the Instrument of Government) was the judgement of your Highnesses Councel, (which they cannot believe, but hope, and are confident to finde the contrarie) did divers of them several times, object and protest against such elections; but all proving in vain, the scorn and confidence of the Cavalier Party encresing, (who carried things so, as if there were no such thing as a Commonwealth, or your Highness being chief Governour, but as if Charles Stewart were again in thron'd in the Sovereignty of this Nation) before the first, whom your Petitioners nominated for them, was gone through, protested to the Sheriffes against such the Elections, and departed immediatlie out of the Hall.

And your Petitioners bowels being even pressed down with grief, knew not where (as to ~~so~~en) to ease their hearts, but in pouring forth their groans and fighes in-

to your Highnesses before, whom they have (with the hazard of all that is dear unto them, and with much resolution and upweariednes owned in all your excellent undertakings, for the *true interest* of the Commonwealth, against this very generation of men, whom in the time of Parliament, durst not shew their teeth ; and now, when your Highnes rules, (in whose Government your Petitioners expect them most to bee kept under) seem to prevail, and do triumph over your Petitioners, who have been owned and preserved, by the presence of the Lord of Hosts, as a *bush unconsumed* in the midst of the burning, &c.

If therefore it shall please our God, to stir up your bowels within you, to bee affected with these proceedings, and your Petitioners condition, which indeed concernes your own being, for their enemies are yours, and so you will finde it, if Providence should ever give an opportunity : Then your Petitioners shall humbly pray, that the Election made, and intended, to bee returned by the Sheriffes, may bee null and void, and that the persons nominated, and chosen by your Petitioners, may bee approved and established ; and such other Provisions made by your Highness, as may testifie the earning of your heart towards, not only your Petitioners, but the faithful in these Nations, whom these things do generally concern ; if otherwise, behold your Petitioners, and their friends, are in the hands of the Lord, and let him do with them whatsoeuer is good in his sight.

Now Reader, say, Did ever man meet with such an hypocrite ; carrying two faces under one hood, in this manner ? What a Monster would this man appear to bee, if one should but open the carkass of this base Petition, and let the world know the truth of things, as wee in this City know it ? The generalitie of the *godly, faithful to the cause of God, the Saints, and good people of the Nation, amongst*

amongst whom the Petitioners, and their friends, bore no small share. These are the *Epithites* of himself, and the Petitioners; now I will not name them, because peradventure some of them are, or may bee honest hereafter.

But Country-men, and fellow Citizens, you know them all: And say, Would not you think the worse of your selves a good while after, if you should bee found in the company of many of them: If I speak to you of my Countrymen, who are not *Athiefts, Ranters, Church, and Ordinance-forsakers*, and haters, drunkards, Whoremasters, Sots, and Scoundrels: To you I speak, would you not blush to bee found among such *Saints*? Oh how easie it is to become a *Saint*? 'Tis but petitioning for *George Bishop* to bee a Parliament-man, and then a *Saint* presently; and then *Quakers* (as many of them now are.) All these *Saints* came together, to the busines of so great weight and concernment, as the Election of *Burgesses* to sit in Parliament, for the carrying on, and securing, &c. So the Petitioners, and one of the men to do it, and that these *Saints* had nominated (which was only in their purpose) not so much as nominated in the place of chusing, lest they should have been laught out of it: And as in their Petition (as they say chosen) which is a manifest falsehood, was this *St. George*; Oh high arrogance, impudency! I want words: What a frontlets man was this, to have such a conceit of himself? And how sottish and simple were these fellow-Saints, as once to think, that the Inhabitants of this *City* had so far forfeited their *reason*, and would so far forfeit their *Charter*, as to chuse such a one for such a work? As sure as can bee, had wee chosen him, my *Lord Protector* would have appointed a *Guardian* over the *City*, as a company of *Lunaticks* and mad men.

And see the *unworthiness* of this fellow, and the *baseness* of his spirit: In their Petition they go on, (and you must suppose them to be in a meek, humble posture, with very meek and gentle hearts towards *God*, and his *Hightness*) your Petitioners bowels being even pressed down with

grief, know not where (as to men) to ease their hearts, (poor wretches) but in pouring forth their groans and sighes into his Highnes's bosome, whom they had owned, &c. for the true interest of the Commonwealth, but now would hold his nose to the grinde-stone, as going about to promote a false interest. George, your Countrymen know you well enough. But yet for all this, see how sweetly wee express our selves (not as hypocrites, who dissemble and flatter) and go on: *If it shall please God* (good hearts) *to stir up the bowels* (his Highnes) *within you, to bee affeighted with these proceedings,* (in putting by George from being a Parliament-man) *and your Petitioners condition, which indeed concernes your own being,* (yea, and it should appear so, had hee and his complices power in their hands) *for their enemies* (i.e. Georges, and the Petitioners) *are yours, and so you will finde it, if Providence should ever give an opportunity.* But you George, (who I doubt not had the great hand in drawing this Petition) you are a most special and loving friend to his Highness: Fie George, fie, wilt thou not blush when thou shalt think of thy fellow-Citizens reading this Petition, who know thee so well? I would not have taken this pains, but to let the world see, what *Saints* you *Quakers* are, being mindful of my title page, and promise.

And now to go on, and see how George can free himself in the matter of the Lord Craven, which, sayes hee, (page 98.) *I seem occasionally to bring in, but chiefly intended, thereby to asperse his name, and wound his reputation;* in that I say (page 37. of my Narrative) *that hee was the great Agent in breaking and tearing the Lord Cravens estate in pieces.* Why George? What is the matter? Is it an aspersing of your name, and a wounding of your reputation, to say, that you were the great Agent in breaking and tearing the Lord Cravens estate in pieces? Doth it touch? Are you sore thereabouts? (Ah guilt, guilt! This worm of conscience.) But stand, stand I say, I must touch you, and handle you the re a little more? Possibly I may bee instrumental for your good, to open the

the ulcer, and let out the corruption, which lying there in thy conscience, and impostumating, might destroy of a sudden. Come, stand, better now than hereafter : Oh ! how should I rejoice, that I might bee instrumental to help him to a sight of his sin , and so to true repen- tance ?

To proceed, the Lord Cravens estate is broken in pie- ces, that cannot bee denied ; but, sayes George , it was confiscated by *Act of Parliament*, and the act was not his, but *theirs* : And how can that act bee charged upon *me* ; who had not to do in the *passing* thereof ? Well , I shall shew you *how* by and by : But in the mean time, let mee ask you George , Is it not *possible* , that a Parliament (upon mis-information) may do that which in its self is unjust, and *they* not so in doing it ? I pray God deliver this Nation from the *guilt* of unjust actions, both in matter and manner. Suppose you , (or such a one as you) having accidental discourse with another , about a *third* person , and hee you discourse with, should let fall *some words* concerning that third person , which you at the present take no notice of , (or at least) *seem* not so to do , which yet you do ; (for otherwise you cannot communicate them unto another) and those words you communicate to another ; upon, and concerning which *per- son*, and *words*, you confer between your selves ; and apprehending they might bring some advantage to *some body* , (being well improved , and handsomely manna ged, having power in your hands) and so being *order- ed*, you speak with your first man again , and form up his *accidental* discourse, which hee judged not worth any thing . (as to the prejudice of that *third* person , to injure whom, hee was not bribed or corrupted , nor bore any malice towards) you *draw* up, I say, that discourse into an *information* of a crime, by handsome contrivance, reduce it into an oath , with your *own hand*, and thereupon form a *charge* against the *third* person , to the questioning both of his *life* and *substance* ; and this *charge* you present to the *Parliament*, and they take cognizance of it,

and order it to bee *inquired* into, and examination to bee had upon it ; and you (having the transacting of the whole busyness) so mannage it , as that (it may bee) it appears to them (by that which is before them) hee is guilty , and so adjudge him : Are they guilty who so adjudged him , although (possibly) hee may not bee guilty ? No, surely, the guilt lies on those who mis-represent him unto them : You well know friend , that Judges proceed not in Judgement upon their own knowledge, they act (*secundum allegata & probata*) as things are proved unto them . And how many persons and estates have been ruined upon base, and wicked, and designed informations , is too well known to the world ? And whereas you ask mee , whether I have not been a Solicitor for Sequestrations in *London* , in the time of , and by authority of *Parliament*. I answer, yes ; and yet I can charge *you* for tearing and breaking in pieces mens estates ; and do you, if you can , (or any man else) charge mee for doing the like ; and I'le make them restitution, whom I have so injured ; if any such there bee, as sure I am there is not.

I'le tell you *George*, my busyness there, was not to bee an *Informer* against any man, neither did I so ; nor was it to possels my self of any mans estate, (either goods or money) the Committee had both their *Collectors* and *Treasurers* to that purpose , I have sate there many a score of times *Chair-man* in that Committee . As also the *Lord Steel*, now the Lord Chancelour of *Ireland* hath done the like ; this hundreds (and many in this City.) know : I was not their *underling*, or *Clerk*, (as you were) to sit bare to your *Masters*, they had severall Clerks (better, and honester than you) and *under-Clerks*, to that purpose ; no (*George*) my busyness was, to see right done between the Parliament, and those who were their enemies , not to make them enemies, who were not, but to see justice done on those who were, according to *information* brought in unto them ; and this is the rejoicing of my heart at this moment , even the testimony.

fitimony of my conscience, that I was always fearful of making those offenders, who were not ; and if I inclined to any side, it was to the side of *mercy*. And I appeal to the *God* that searcheth hearts, that this honest and old principle (*do as thou wouldest bee done by*) late and wrought upon my spirit, when *informations* was brought before us : And I have often had this thought upon my soul, when *mens whole estates* have lain in question, and even bleeding before us ; *what would I have done, if this mans case had been mine own, or mine had been his* : and accordingly I have had a respect unto them, so far as the business wherewith (upon oath) I was intrusted, would bear and permit mee ; and this not of fear, or favour, nor for *gifts*, or bribes, either before or after : I did not think all that might bee gotten, either to my self, or the *Parliament*, might bee well gotten ; I did alwayes reckon, that *injustice* and *oppression*, was the way to bring *guilt* and *judgement* upon the *Parliament* and *Nation*, and to make all their endeavours frustrate, and to turn it into a curse : And I doubt, such as you, are not a little guilty of being *Jeroaboams* companions, who made *Israel* to sin grievously, and this by false and perverted informations, and that such things were not *unusual* : And how much *Judges* may bee abused by base practises, if those who act under them deal not righteously : I could instance in several particulars, that came within my *own* knowledge, whilst I was in that Committee, wherein had I readily complied with the commands of the *Parliament*, and obeyed their orders, which had been finitely procured (by wicked suggestions of those, who sought their own advantages, and not the Nations welfare) many innocent persons had been ruined : This to be a truth, I could (I say) make appear by several instances undeniable, but that I am loath to charge my discourse with any thing that is *foreign*, and that might make it unnecessarily tedious. And as for my self, (in respect of any gain that I reaped by that imployment) let mee tell you *George*, I did not make that my aim, I bleffe

my *God* for it; nor can I (or any man else) say, that I have made any addition to my estate by it, either in land or money; for what I earned, I expended in their service; and this will appear to the world, when my *God* shall take mee hence, of whom it will (or may) be said, as once was spoken of one I well knew, (who lived in an imployment, by which many others grew rich) *Hee was an honest man, for hee died poor*: This I speak, in respect of any addition to my estate, since that imployment: No *George*, I have neither *Bishops*, or *Deans* and *Chapters Lands*, nor *King* or *Queens*, or Delinquents *lands*: And as for moneys, I am beholding to my friends to provide for my wife and children, so little have I beene grasping after the world, whatever else may bee mine infirmities otherwise; and whether you *George* can say this, doth appear to the world by your *manner* of living, (without your trade) which you would not do before, and by what will bee declared afterward: and therefore to go on, Whereas you charge mee page 100, with light scoffing, and flanderous stuff, and that by *dark* intimations of the busyness of *Faulconer*, of set purpose to wound your reputation, and to reproach the truth which you witness.

I shall now therefore (to do you right) speak no longer *darkly*, and by way of intimation, but *expressly*, plainly, in words at length, and not in figures, by which I suppose every one that *runs* may read what a *Saint* you are, and what a *truth* you witness: But the Proverb is here verified, *Like lettice, like lips*, a truth and witness well met; and because I would do you all the right I can, and for that possibly some may read *mine*, that will not read *yours*.

I will here set down in your own words all you say for your self in this matter, in your page 100. and 101. and then consider it: *For the stopping of thine, and all flanderous mouths* (say you) *and the satisfaction of such as desire not, nor delight in the defaming of others*: *I do declare in the presence of the Lord, before whom I fear, who searcheth*

Georges protestation in the matter of the Lord Craven.

searcheth the heart, and tryeth the reines, and bringeth every work to judgement, that I am clear and innocent therein; nor have I used, nor do I know of any indirect proceeding, in that whole busyness of Craven and Faulconer, nor done otherwise, than in the faithful discharge of my duty. And further, that during the time of my publike engagemens, (which have not been a few) and my whole conversation, as I have received mercy to have a witnessse, so have I born my testimony against unrighteousnesse and dishonesty (especially such as thou dost intimate) in whoever, as I have had opportunity, or have been called thereunto, neither fearing the face of any man, nor preferring my life, or outward concernments, to the clearing of my conscience therein, as is well known; unto which I have also the witnessse of him who is greater than all; and a large time of Tryal I have had, wherein I have neither wanted enemies for the sake of truth, nor thy malice and opportunity to lay to my charge, could they finde, or were there any thing to bee found to the contrary; and thus much to say thou hast compel'd mee: Thus hee.

Here is you see (Reader) a bold, high, daring, confident appeal of his *innocency*, in the matter of the Lord Craven, and of his *honesty* and uprightness in all other particulars, in the time of his *publike engagemens*. Now, what if it shall appear, (notwithstanding all this) that hee (George Bishop) who made this dreadful protestation, did not only *know* of indirect proceedings in that matter, but that hee also was one (a chief one) that used them, and that (as to this matter) Faulconer, who died in prison for perjury, was (in comparison of him) an honest and innocent person: If I say all this shall appear, will you *believe*, that hee doth *believe* there is a God, that searcheth hearts, and tries reines, and brings every work to judgement? Or can you bee perswaded, that hee rightly entertains that Article of the Resurrection, though hee seems to do so.

And before I give you an account of what I have to deliver,

deliveret unto you, that you may know the daring spirit of this man, and how little respect and reverence there is in him of the Almighty; and that it is an easie and light thing with him, to make such appeals to God as this is.

Let mee minde you of the like in that his Pamphlet, which I think few men in the world (besides himself) would offer, and by that judge of this. Whereas in my Narrative, I charge him and Hollister, and other of their relations and adherents, that they joyn'd themselves to the wretched Quakers upon faction, humour, and discontent.

Another of Georges protestations.

In page 44, hee makes this appeal and protestation, I do here, for clearing of my conscience, and the satisfaction of all the sober-minded, to whom this may come, and for the stopping of thine and all slanderous mouths, in the dread and presence of the living and eternal God, who is Judge of heaven and earth, before whose Judgement-Seat, thou, and wee must all appear, that every one may receive the things done in his body, according to that bee hath done, good or bad. In my own, and the name of those servants of the Lord whom thou reproachest, declare and affirme, that neither faction, discontent, disaffected humour, pride, affected-singularity, (which are all of them thy flanders) nor any other thing, was the cause of our joyning unto them. But having many of us, &c.

And so goes on, speaking of waiting in the use of outward means, &c. how God had now visited them, by the Ministry of these men, and how hee had reach'd by his Eternal Power to that of himself in them, and so they became joyned to the Lord, and to the immortal word, &c. And seeing him who is invisible, &c. they hunger no more, nor thirst, nor wonder, as heretofore, &c. speaking bightly of their high attainments, as if they were now perfect, so that neither faction, humour, pride, &c. nor any other thing, but the mighty and pure work of God, was the ground of their becoming Quakers; so sayes George.

But now if hee were to bee cleared by Compurgators,

(viz.)

(viz.) such as should upon their *consciences* affirm, that what hee here sayes, they are perswaded is true, he would finde very few (if any besides *Quakers*) that would dare to do it.

For suppose hee might bee believed for *himself*, who, or what man in the world (that truly fears God, and knows what it is to make appeals to his most glorious Majesty, and with what righteousness and judgement it ought to bee performed) would, or can dare to make such a protestation *in the behalf, and in the name of others*, as hee here doth? If hee had said, hee had *believed*, or been *perswaded*, or the like, that *they* did it not upon such grounds, or motives, but upon a pure account, (which is impossible in this busyness) it had been *tolerable*, but thus exprestly, fully, unlimity, *as fully for them* (whose hearts hee cannot know) *as for himself*, to call the living and *eternal God* to witness in this manner, argues him to be one of a *presumptuous spirit*.

And for a further discovery of his *Atheistical impiudence* in this kinde, do but read the report and judgement of those who were *familiarly acquainted* with *Hollister*, for whom this daring man doth thus protest, hee being by mee charged in special for turning *Quaker* upon *faction and discontent*, before ever I saw their book, which was but lately published; it is a book published by, and in the name of that Church (as they call themselves) whereof hee was a member, or rather *Master*, till hee fell away to the *Quakers*, and *drew away* from them (as they say in their Epistle to the Reader) eighteen or nineteen *with him*; in the tenth and eleventh page of which book, they say, they did observe in what *height of discontent* hee came home, (from that thing call'd a Parliament) and continued in *that posture* (viz. of discontent) till a new Religion came (which was the *Quakers*) which (say they) *presently*, within few daies or weeks, hee embraced.

So that I can (nor I think will any considering man) look upon him no otherwise than as one of those

Knights of the Post, (as they call them) who will say or swear anything; and this to let you see the spirit of the man.

And now to proceed, hee professes, and (as you see) boldly protests his *innocency* in the matter of the *Lord Craven*, and *Faulconer*; nor hath hee used, nor doth hee know of any indirect proceeding in that whole busyness.

Now that my Reader (who is a stranger in this matter) may go along with mee with understanding; I shall (as briefly as I can) lay the whole busyness before him: The *Lord Craven* (having been for many years (long before the troubles in *England*) resident in *Holland*, and imployed in their service) having a command under the *Prince of Orange*; the *Scots King* going to *Breda*, the *Lord Craven* came thither in attendance upon the *Prince of Orange*, during the *Scotch Kings* residence at *Breda*, divers officers (souldiers) formerly in the service of the King his Father (being in great distres, and like to perish), drew up a *Petition* for relief of their necessities: Now *Faulconer* aforesaid, having been a soldier (a Major) in the *Parliament* service, and being (as upon his death-bed hee contest) in a poor desperate condition, and going over to *Breda*, (as a Spy) strikes in with these *Cavaleers* as one of them, and was intreated by them to draw the aforesaid *Petition*, which hee did; in drawing whereof, *Faulconer* moved, that they might Petition the *Scotch King*, that they might bee entertained by him to fight against the *Commonwealth of England*, by the name of *barbarous and inhumane Rebels*; but those honest *Cavaleers* answered, that they were *souldiers of fortune*, and it was *uncivil language*, and they would not have it in; and so the *Petition* (being drawn up by *Faulconer*, according to their minde) was delivered to the *Scotch King*, who, it seems, promised to consider them.

About three weeks after, the *Scotch King* (being to depart from *Breda* next morning, these *Cavaleers*, not finding

ing answerable relief; (according to the former Petition, and the Kings promise) they drew up another short Petition, to put him in minde of his promise; and meeting the Lord Craven there, (who they knew to bee a friend to soildiers) they entreat him to further that their Petition, hee knowing nothing of the former; nor did it appear that the Lord Craven promoted this second Petition, which if hee had, there was not any thing offensive: but the Scotch King went away next morning, without giving any relief to the Petitioners, as Captain Brisco, one of them swears, at Fanconer's tryal, in somuch that Faulconer (being discontented that hee got no moneyes) said, (as hee was going into the Towne) This is a horrid thing, that we shoule bee in this case, to follow a thing, they call a King, Goddams me, I will go into England, and do all the mischief I can, as Col. Drury (another of the Petitioners) informed, at Faulconer's tryal: of whicht afterward.

Now that you may better know what a maner of person this Faulconer was, and how fit for any desperate undertaking; it was at his tryal sworne against him, that hee dranke a health upon his Knees to the devil, in the open streets at Petersfield; and that then hee used these words, I have spent my brothers estate, and my own, I will never want money, for whilste there is any in the Nation, I will get one way or other, and I will doe someting of infamy to bee talkt of, that the name of Faulconer shall never die. One James Graham swore against him, that after the siege of Exeter, in a Cellar, where hee the said Faulconer put into Grahams hand a two and twenty shillings piece of gold, swearing, Dam him blood and wounds, bee would binger his foul to hell. Another swore that dam him, and sink him were his usual expreßions. One Bradley testified, that hee heard Faulconer say, our Saviour Christ was a bastard, and a Carpenters son; and carried a basket of tools after his Father: Mr. Thomas Dyer of Bristol, (being produced as a witness) did declare, that Faulconer confess to him, that hee had ten pound of a man, by procuring one to personate Captain Bishop.

Thus a Citizen desiring Faulconer to get Captain Bishop to do a busines for him, hee promised Faulconer twenty pound, ten pound in hand, and ten pound afterward; Faulconer got one to personate Captain Bishop, and to go along with him to the Citizen, which man to personating Captain Bishop, promised the Citizen (upon the account of Major Faulconers good services for the publike) to afford him his best assistance in effecting what was desired in his Petition, and so Faulconer got the ten pound.

It was also proved, that Faulconer was committed to Goal, in the County of Middlesex, for suspition of felony; and thence, by order from the Lord Chief Justice Rolls, to Newgate; and that hee had been committed to Aylsbury Goal, uppon suspition of felony, robbery, and murther.

Now this Faulconer having been over at Breda, (as aforesaid) and returning into England, George Bishop (being Clerk to the Committee for informations) has to do with him, from whence hee receives information of divers plots and designes of the adverse party to the Parliament.

But (to come to the busines) the Lord Craven, (having a great Estate in England of Land, besides brave houses, one in particular, that cost twenty thousand pound the building, besides brave and gallant woods and timber) being thus beyond Sea, and never acted against the Parliament in armes, a long time after Faulconer had been over, and given in his informations, of enemies actings; and having said nothing of, or against the Lord Craven, an information is drawn up against the said Lord Craven, in Faulconers name, as the informant, which is as followeth.

Fauconers Examination.

Who saith,

THAT about a Fortnight before the conclusion of the Treaty at *Breda*, the Lord *Craven*, the Queen of *Bohemia*, and her two Daughters, came to *Breda*, to the *Scots* King *Charles*, and went not thence till the King went to *Houcledike*, a house of the Prince of *Oranges*; that during that time, this Informant saw the Lord *Craven* divers times in presence with the said King, and every day with the said King at the Court there, hee being there with the Queen of *Bohemia*, and her two daughters, to take their leave (as they said) of the King of *Scots*, before hee went to *Scotland*: That several Officers, about thirty in number, made a Petition to the said King, to entertain them to fight for him *against the Commonwealth of England*, *by the name of barbarous and inhumane Rebels*, either in *England* or *Scotland*, for the recovering of his just rights, and re-instateing him in his *Throne*; and deputed this Informant and Colonel *Drury* to present the said Petition, who indeed drew the same, that when the Informant, and some other Officers came to the Court at *Breda*, intending to present the said Petition *immediately* to the Kings hand, but finding the Lord *Craven* very neer to him, likewise the Marques of *New-castle*, who presented his brother, Sir *Charles Cavendish*, to kis the said Kings hand, the evening before the said Kings departure, who this Informant saw kis the Kings hand accordingly. The Lord *Wilmot*, the Earl of *Cleveland*, the Queen of *Bohemia*, the Lord *Gerrard*, &c. and a great battle of busyness: This Informant, with Colonel *Drury*, applied themselves to the Lord *Craven*, entreating him to present the Petition to the Queen of *Bohemia*, to present it to the King of *Scots*: The said Lord *Craven* taking the Petition, and reading the same cheerfully, said to Colonel *Drury*, and this Informant, there is the Queen of *Bohemia*, deliver it to her, and I

will speak for you ; upon which they applied themselves to the said Queen, and there presented the Petition ; after which, the King of Scots, the Lord Craven, the Marquess of New-castle, the Queen of Bohemia, with some other Lords, went into a with-drawing room, where this Informant and company could not enter ; but the Lord Craven came forth of the with-drawing Chamber, and told this Informant and company, that they should receive an answer from the Queen of Bohemia to their Petition, and that he had spoken to the Queen of Bohemia in their behalf, who afterward came and told this Informant and company, that shee had delivered their Petition, and that the King had taken order for it. The next morning, at three of the clock, the King departed ; but this Informant and company had their quarters satisfied by the Princeesse of Orange, according to the said Kings Order upon their Petition, and thereby to enable them to follow the said King in the prosecution of these wars against the Parliament of England, which was the effect of their aforesaid Petition : That this Informant saw the Lord Craven very often, and familiar with the said King, and enter with the laid King into the with-drawing Chamber, and staid there the last night the said King was at Breda, very late.

Richard Pantoney.

To this were added these two following examinations.

Colonel Hugh Reyleys Examination.

Who saith,

THAT during the late Treaty at Breda, this Informant did oftentimes see my Lord Craven with the now King of Scots in his Bed-chamber, and also walked abroad with him, there being no man more conversant with

with the King than hee : That the said Lord Craven, during the said Treaty, did twice go to Rotterdam, and Dunbagh, and back again, being imployed, as was commonly reported at Court, there by the said King, that the said Lord Craven had a charge from the King to look to one Mrs. Barlow, who (as is reported) and he believes to bee true, had a childe by the King of Scots, born at Rotterdam, which hee did ; and after the King was gone for Scotland, the said Lord Craven took the childe from her, for which shew went to Law with him, and recovered the childe, as is reported :

Hugh Reyley.

Captain Kitchingmans Examination.

Who saith,

THAT the said Captain Thomas Kitchingman, in April and May, 1650, saw the Lord Craven several times, with the King of Scots at Breda, and waiting upon the said King several times at his Table at Breda. This Informant also saw the Earle of Oxford, at the same time, with the King of Scots at Breda, waiting upon the said King at his Table ; and saw the Lord Craven, and the Earl of Oxford, many times going into the withdrawing rooms after the said King. This Informant also saw the Lord Craven, and the Earl of Oxford, in a Bowling-alley in Breda Castle, with the said King.

In these two latter Examinations, you see there was *Reyleys*, was nothing that would render Lord Craven criminous. But but report upon this his estate was ordered to bee confiscate, and afterward sold, and sold it was, and is, accordingly. Of the endeav-

endeavours of the Lord Cravens friends to prevent it ; and what was agitated in Parliament , I shall not mention, for that I refer the Reader to a printed piece, entituled, *A true and perfect Narrative of the several proceedings in the case concerning the Lord Craven*, printed by R. White, 1653.

Now if this information of Faulconer bee the onely material testimony, upon which the Lord Cravens estate was sequestred ; and that Faulconer in this information was perjured and forsworn , and this bee a false information, then this will clearly follow, that there was *indirect* proceedings in some body, in this busyness ; and that this information of Faulconers was, and is *false* , and hee perjured in it, and *forsworn* , appears by two most *pregnant* testimonies, neither of them to be denied. First, by his legal *tryal*, and conviction. Secondly, by his own *confession* on his death-bed : For Faulconers *tryal* and *conviction* of perjury, (in, and for this very information) that appears by the Records thereof ; for the Lord Cravens friends prefer'd an Indictment of perjury against him in the County of Middlesex , which Indictment was found against him , one Sir Henry Blunt being foreman of the Jury : Delayes were used to hinder Faulconers pleading to it , notwithstanding the Prosecutors for the Lord Craven had procured a *Habeas Corpus* , to bring him to the Bar to plead to the Indictment , which hee failing, they procure another *Habeas Corpus* ; hee yet gets further time, and a peremptory day assigned by the Court, or else *Judgement* to bee entred against him. And the very last day (when needs must) and *not before*, when the last *rule* was out, hee pleaded, *not guilty*. Now Faulconer having pleaded not guilty, a Jury is summoned, Councel appear in the *Upper Bench* at Westminster, Mr. Maynard, Mr. Hales, Mr. Twisden, Mr. Philips, Mr. Baldwin, and Mr. Drury, for the Commonwealth ; and the Lord Craven ; Mr. Windham, Mr. Letch, Mr. Leckmore, and Mr. Hagger, of Councel for Faulconer , where (upon five hours debate) the said Faulconer was found *guilty*

guilty of perjury, in this very matter against the Lord Craven, the whole proceedings whereof you have fully related in the *Narrative* before mentioned. This tryall and conviction of Faulconer, was May 20, 1653. Hereupon Faulconer was committed to the Upper Bench prison in Southwark, where hee lay till hee died. Now for the secondevidence of Faulconers perjury, in his testimony (upon which the Lord Cravens estate was sequestred and sold) you have here the sad and lamentable confession of poor Faulconer himself upon his death-bed, under his own hand and seal, confirmed in the presence of several credible persons, who were present with him on his death-bed, which is to the effect following.

IN the Name, and through the gracious mercy of God, I Richard Faulconer, being of sound memory and understanding, do under my own hand and seal, on my death-bed, make, and confirm this my confession, with a contrite heart and penitent soul, to the honor of my good God principally, and particularly concerning the Lord Cravens busines.

And first; I confess I have sinned grievously against my God, in taking my oath upon his holy Testament, that all my information was true; for after a twenty weeks sicknes this was done, my body being low, and in much haste, being much enfeebled, and above three quarters of a year after I came over Sea; so that I here solemnly protest, that I did not then absolutely remember, whether the words, barbarous and inhumane rebels, were expunged; and these words, being once named by mee, they were as quickly inserted, and I (the Lord pardon me) swore it; but since I really remember, those words were put out of the Petition, and the Petition which Drury produced in the Uppér Bench Court, was the true and right Petition: Drury did say, that the Lord Craven would not bee seen to deliver such a Petition, but bee wold speak to the Queen of Bohemia. I did not hear the Lord Craven say

this. I sinned, swearing the Lord Craven said so, when as Drury told it mee.

And truly these great sins, since they perfectly came to my memory, and to touch my conscience, have wofullly perplexed my soul, so, that I many times wished that the Lord would expiate them, by taking my life away, and granting mee repentance and pardon, through the merits and sufferings of my Lord and Saviour Jesus Christ, the which the Lord for his mercies sake vouchsafe to grant. Amen.

And here I utterly renounce all Books and Pamphlets writ by mee, or any one in my vindication, and especially a late Pamphlet sent to mee by Captain Bishop. The cause of my writing that Pamphlet, was the shame and disgrace of the world, which I feared then, more than the provoking of my good God: besides, other under actors told mee, until I did that, I could not think my friends would supply mee, as they would, if that were done; liberty and money were falsely promised mee.

And whereas it was sworn in Court, that I was employed, I here protest before the Almighty God, that I never undertook any employment, nor ever any one motioned it to mee, or I to any; but I went over in a poor desperate condition, supported by others. And here I dare not say that any one bribed mee, no, none did, but I was basely, after a great sickness, provoked to it; and when I made a demur at the words, barbarous and inhumane Rebels, Captain Bishop said, if you leave that out, you do nothing: So I let it pass, being speedily brought before the Committee, where I falsely swore it. True, I had done great services for them, but not by employment, and Captain Bishop kept mee low with small pittance, so that I was at his bow, &c.

Richard Falconer.

An Advertisement to the Reader.

Reader,

I Thought here to have given thee in, the attestation of this confession and acknowledgement, who were present when it was signed : Also some further testimony of other practises of this *Quaker* ; and how poor *Faulconer* to his dying day, cryed out against that Rogue *Bishop*, (for so it is languaged to mee.) But in regard the hearing of the Lord *Cravens* Case in Parliament, is not yet past, (although they have taken cognizance of it already, and have appointed to enter further upon it, the beginning of their next Session) I shall therefore forbear, not doubting thou wilt hear further of it, by some hand or other.

So that here is (you see) manifestly, undeniably, *unjust proceedings*: here is perjury proved, and confessed: What's this to Captain *Bishop*? Hee declares in the presence of the Lord, before whom hee feares, and who searcheth the heart, and tryeth the reins, and brings every work to judgement, *that bee is clear and innocent therein*; and that hee hath not used, nor doth *bee know* of any indirect proceedings in this *whole busyness* of *Craven and Faulconer*. Well, God send him a good deliverance, at the day of Judgement; and to that end, I heartily beg for him the grace of *true repentance*, and *pardon*, through the blood of *Christ*, shed at *Jerusalem*. And to further this work for his conviction, wee shall endeavour to *try*, and examine him here; and clear I am, that if any *Jury* in the world (of discreet, sober, impartial and understanding men) were to pass upon him, they would give in this Verdict, *That bee* (*George Bishop*) *doth know of many indirect proceedings, in the matter of the Lord Craven and Faulconer*; and *that bee* (*George Bishop*) *himself hath used them*; and that therefore *hee is not clear and innocent in this matter*. And now hear,

This book was written by George, partly to testify the objections answered on the behalf of the Commonwealth, proceeding together with a short examination of a certain Pamphlet, against the Lord Craven, to answer the Narrative, and to justify Fanconer. Now this book (the Lord Cravens case, &c.) was printed by William Dugard, 1653. and that this book was written by George Bishop himself, I suppose hee will not deny, though no name bee to it; the book is said to bee written on the behalf of the Commonwealth, and this exprest in great Characters: I would now but ask George this question, why hee (of all men in the world) being but a Clerk or Secretary (call him what you will) to a Committee, should undertake this private and personal quarrel against the Lord Craven, in the behalfe of poor perjured Fanconer, and the Commonwealth? I should think, that a Clerk or Secretary, (if an honest man, and impartial) when hee had performed the due of his place, should have set him down, and not espouse any personal quarrel (unless hee were particularly concerned in it.)

But sayes George, that Pamphlet tends to the blemishing of the Parliament, and their Ministers; so hee, page 3. of his book (for so I shall call it all along, as I have occasion to quote it;) and therefore hee puts pen to paper, and writes that book. Mark, the Parliament, and their Ministers, are blemished: Who those Ministers are, (at least one) wee shall see anon; 'tis the securest way to save ones ears, to joyn the Ministers of the Parliament, with the Parliament it self: But the Parliament may bee honest, though their Ministers may bee knaves; and therefore George presently sayes, that that book of his, is not purposed to Apologize for the Parliament; well then, it is for some body else, he would not have writ it to

to no purpose: But why not for the Parliament? Why, sayes hee, 'tis a thing needless among true English men, who are used ~~highly to reverence actions of Par-~~
~~laments, &c.~~ Sure George ~~would~~ not say, that Parliaments are so infallible.

Mark here,
George would
have actions
of Parliament
so highly re-
vered, that
none might
question this
business.

^{1 Pet. 4. 15.}

But wee'l take it for granted, that this Apology is not for the Parliament, but for their Ministers; but who, or what are they? Sure it is some ~~anotgeron is non G~~? Some busie Bishop in another mans Diocese, so the word signifies; but 'tis rendred in our translation, ~~a busie bo-~~
~~dyn in other mens matters~~, matters they should not have meddled in: But who is it? why, 'tis George Bishop, busie George Bishop, ~~who had the transactions of all that business.~~ So hee sayes himself, page 14. line 25. of his book, two or three lines before, hee hath these words, *How dare any them falsly, to charge a State with such gross wickedness. (as to corrupt Faulconer; hee means)* And then goes on, ~~but~~
~~as there was not a tittle produc'd to prove corruption, malice,~~
~~or wilfulness, in the said Faulconer, against the said Lord~~
~~so Captain Bilhop, who had the transactions of all that bu-~~
~~sinessse, upon his oath, cleared him of all. These are Georges~~
words.

Though Cap-
tain Bishop
himself writ
the book, yet
hee speaks, as
if it were writ-
ten by ano-
ther, and so
playes behinde
the Curtain,
which let the
reader remem-
ber for his
better under-
standing what
I quote from
this book of
his.

Well then, stop a little here, and (though wee break order in the form of proceedings in legal tryals) you Gentlemen of this Jury, who are to give your verdict, in this matter of George Bishop, I pray take notice; Geo, you see, upon his oath, (it was at Faulconers tryal) clear's Faulconer of corruption or malice against the Lord Craven. Poor man, hee intended no such thing at first against him; no, Faulconer was altogether a stranger to the Lord Craven, and since hee came over, hee contest to some of good credit, ~~that the Lord Cravens department at~~
~~Breda (where this horrible treason should bee by him~~
~~committed, and for which his estate is sequestred) was~~
~~altogether inoffensive, as to the Commonwealth of England;~~
~~and that hee (Faulconer) understood nothing of the said~~
~~busines, (namely, of that dreadful Petition, for which~~
~~hee was so sequestred) more, than that a consideration was~~

desired, to bee bad of the present wars and great successes of the Petitioners. This you have in the fourth Petition presented to the Parliament, on the behalf of the Lord Craven, in the Number aforesaid, page 19. Aye, these were their words, will George say. But I answer, they offered to prove them to the Parliament, if they might have been admitted. But to second this, I'll shew you what George himself layes in his own book for Faulconer's honesty, simplicite, and harmlesnes, (as to the Lord Craven) and this upon Bishops word, (it is bee anything worth) page 43, line the last but 10, he sayes, that when Faulconer gave him accounts of designes against the Commonwealthe, hee said nothing to him of the Lord Craven, nor of any thing of this passage of the Petition; (upon which the estate was sequestred) nor notwithstanding many discourses with him, said hee any thing, till about five moneths afterwards; and then but accidentally, not of his own accord; as page 43. Captain Bishop asking him, who were at Breda with the King, not thinking of the Lord Craven, Faulconer reckoned the said Lord amongst the rest, and being asked, said something of that busynesse, which Captain Bishop not much valued then. Thus hee How this was improved, you shall see afterwards; so that here Faulconer is cleared of any intention of mischief against the Lord Craven; the man (poor Faulconer) is yet honest in this matter. But yet you see, hee was afterwards perfidit and forsworn. How comes this about? Oh see what a fearful temptation 'tis to bee in poverty and want! it will put an honest heart into great straies. I now think upon that prayer of honest Agur, (Prov. 30. 8, 9.) Give mee not poverty, lest I bee poor and steal, and take the name of my God in vain: Poverty is a sore tryal, even to a good and honest heart; but when it shall meet with a wretched and profligate spirit, what will it not put him upon? I minde that dreadful expreſſion of poore Faulconer, before expreſſed, whilst hee was ranting and drinking healths to the devil, I have ſpent my brothers eſtate, and mine own, I will never want money, for whilst there

The same hee
hath again, in
page 42, 43.

there is any in the Nation, I will get it one way or other; and I will do something of infamy to bee talkt of, the name of Faulconer shall never die. Oh how dreadfully did the Lord lay Amen to this poor creature! And what a lamentable thing is it for such a poor wrach to fall into the hands of such as will make use and advantage of his low condition? Why, you will say, what's the matter? Do you ask what's the matter? look back upon Faulconers confession, and there hee tells you; *hee was provoked to swear falsely*: How? read the last words of his confession, *Captain Bishop kept me low, with small pittances, so that I was at his bow*. At his bow! what to do? Hee (Faulconer) made a demur at those words, *barbarous and inhumane rebels*, (whether they were in the Petition or no, which hee did not then rememb're, but now did) and so (it seems) scrupled to swear to them; and Captain Bishop laid, *if you leave that out, you do nothing*; and (so layes hee) I'le let it pass: Being speedily brought before the Committee, *where I falsely swore it*; and concludes, *Captain Bishop kept me low, with small pittances, that I was at his bow*.

What think you of this Sirs? Is this direct, just, honest proceeding, to provoke a poor man in want to swear with a scrupling conscience, and to that which now appears to bee false? Hee was resolved, it seems, hee should swear something to the purpose. Do you want any more evidence? This is enough, you will say, but if you have any more, produce it, and pray tell us, *How do you conceive this game began?* Why, I'le tell you; what George himself saies, as hee goes on, in page 13. lines 3 last, and so on to 14; and the same also, page 42. 43. of his book, when Faulconer (as before) in that accidental discourse with Bishop, (five moneths after Faulconers coming over) had mentioned the Lord Cravens being at Breda with the King, and had spoken something of the Petition, which made all this stir, which Bishop said, *hee did not much value them*.

Hee goes on, and tells you, that though hee did not much

much value it then, yet bee acquainted some of the Council of State therewith, and they ordered him (the said Bishop) to ask him (namely Faulconer) further about it; who therupon took his information; hee (the said Faulconer) judging it then also (as Geo. himself said) not to bee worth anything; poor Faulconer still continued his good opinion of my Lord Cravens innocency; but well (or ill) fare a good (or a bad) head and heart, that can make something of nothing, and bring something (a great estate) to nothing; 'twas a huge sin to bee so rich, and yeeld nothing but contribution to the Parliament: Who these were of the Council of State that you (George) acquainted with it, if you did acquaint any with it, (for I know not how to believe you). I do not know. But sure they had more skill in Chymistry than ever I had, or desire to have, that they could make so great a transmutation upon so little matter: I doubt they were some such as I met with, when I was in the Chair of the Committee for Sequestrations, when an information being brought in against one, and the Prosecutors prest for a Sequestration of his estate in London, (being money) the party living in the country; all that could bee proved against him, was but words, declaring some malignancy of spirte against the Parliament: Some of the Committee inclining to lequerter him, I told them, that by our Ordinance wee could not do it, for words alone, without some action: What, (sayes one of the Committee) the Parliament wants money, and bee habt it; but wee stopt it; it's a dangerous thing to bee rich in troublous times. But George, you would seem to put that which you lookt upon as no great matter, (of which notwithstanding a great matter is made) you would put it upon some of the Council of State: How the matter was secretly contriv'd, I know not, nor will I enquire.

But now Sirs, you that are to give judgement upon George, you shall hear how this information was taken, and by whom, and how. It was proved at the tryal, by Bishops own acknowledgement, that hee himself prepared Faul-

Faulconers information , before the Commissioners (before whom hee was sworn) were sent for. (of this again afterwards) And Bishop said again ; I prepared the information which hee made oath of , page 40. of the Narrative , well.

Now see how it was prepared ; and for that , hear poor Faulconer upon his death-bed. Look back to his confession : After twenty weeks sicknesse (sayes hee) my body being low , and in much haste , being much infiebled ; and above three quarters of a year after I came over Sea ; so that (as hee solemnly protests) bee did not well rememb're whether these words , barbarous and inhumane Rebels ; (which as I shew'd you before , hee motioned to have put into the Petition , and might therefore have some confused remembrance of them) I say , hee could not well then , in haste (as hee sayes) remember , whether they were expunged or no .

But now mark ; Those words (sayes hee) being once named by mee , they were as quickly inserted , and I (the Lord pardon mee) swore it . The poor man , after a long time , and much weaknesse , taken hastily , (and so inconsiderately) mentions those words , (of which some former motion had been) and they are suddenly catcht at (being , as hee sayes , but once named by him) and are quickly put in for him to swear to . Ah George , George ! poor Faulconer , 'tis too late to pray for , or to say any thing to him , hee stands , or is fallen to his own Master : But George , what hast thou to answer for , especially consider'ing , that when the poor wretch , his heart seemed to relent , and that hee demurred and scrupled at the words before hee swore them , (and having met with an honest , tender-hearted , conscientious man , might have prevent'ed his crying sin) for which (poor creature) his name is infamous) that thou shouldest tell that poor necessitous creature , (whom thou hadst thereby at thy bow) that if hee left out that , bee did nothing ; and so hee went on , and perpetrated his villany : Well George , well , Quake , or not Quake , 'tis dreadful : Ah poor Faulconer !

Ver! Ah poor George! the Lord convert thee, and forgive thee: I protest, (in the sight of God) I beg it heartily, I desire not thy condemnation; but these pra&ises cannot yeld comfort, nor a safe and secure conscience, though possibly quiet for a time. Readers, you that are to give your judgment upon this man, when I have done with him, is not here indirect dealing? But I pray stand by a while, and hear what I shall further interrogate him in: You (George) declare in the presence of the Lord, &c. that you do not know of any indirect proceeding in this whole busines of Craven and Faulconer, which how true (or rather how false) it is, appears sufficiently already, too much: But I ask you further, Faulconer sayes, money and liberty were promised him, though not performed: Though hee were not bribed with money before hand, yet it was promised him, and liberty too.

Let mee ask you, who promised this? Did not you? who (as you say your self) had the transactions of the whole busines: I doubt not you can tell, and why was it promised him? no doubt, that hee might not flinch from his oath: And why did hee write a Pamphlet in his own vindication? (which upon his death-bed hee disclaimed as false) but that (as hee layes) hee was told by under actors, that until hee did that, hee could not think his friends would supply him, as they wold, if that were done: And did not you (Captain Bishop) send him that Pamphlet? But I pray, why was not that money paid him which was promised? Thomas Dier (who was your Clerk, as was sworn in Court at Faulconers tryal) paid him by your direction, twenty pound at one time, and about thirtey pounds more at other times, in several portions; and that Faulconer confess to him, that hee had twenty pounds afterwards; and that being demanded what it was for, hee would not tell him, saying, I will not speake to that, I cannot speake to that. Why, was not the money promised him now paid? And when as Faulconer was (as is before express) imprison'd in Newgate, upon suspcion of robbery

bery and feloty, did not you write a Letter to the Lord Chief Justice *Rolls*, signifying, what a servant *Faulconer* was to the Commonwealth? and how much depended upon the *upholding* of his credit, and testimony? And when as the Judge slighted such applications unto him, saying, *if he were innocent, that would prove his best vindication*: Don't you know what was done, and how unquiet you were, till hee was *larged*? Was not *Affidavit* made, that hee was *imployed* upon publike concernments? and did not *Faulconer* give it under his hand, what services hee had done for the publike, and how he was the *chief witness* against the Lord *Craven*? And was it not so carried, that there was *slack prosecution* of the Indictment; and when *Faulconer* was set at liberty upon Bail, to appear at next *Sessions* at *Newgate*, they never appeared, and so the matter ended? which whether it were *Justice* and *honesty*, to pervert, or obstruct *Justice*, and whether this bee not *indireet proceedings*, let all the world judge.

To this you answer, page 41. and say, *For Faulconer to bee releast without tryal, fixes no crime upon him; and an honest man may bee committed upon suspition.* True, but you should have suffered him to come to *tryal*; and since hee was no *honest man* that hindred it, it was a *crime*, and a great one, in him that hindred it; you know who it was *George*: It seems the Lord *Craven* must bee a *Delinquent*, and a man for the purpose must bee countenanc'd against Law and *Justice*: but I say, why was not his liberty procured him *now*? and the money promised, paid him *now*? Oh! the busines was *done*, the estate *sold*, let him *hang*, let him *starve now*. It may bee the sum promised was too great, and they could not *agree* who shoud pay it, the estate being sold: Ah poor *Faulconer*! how art thou *befool'd*? no marvel thou cryest out against *Bishop* to thy dying day. But let me ask you further (*George*) concerning your *indireet proceedings*; the *direct* proceedings against *Delinquents* was, that the informations were taken before the *Commissioners*,

ers, at their usual place of sitting, and set down in writing by the *sworn Examiner* thereunto belonging, who was thereby ingag'd, to bee a person just and *indifferent* between the Commonwealth, and party accused. And was not this *indirect proceeding*, that you should frame the Oath and Information *before hand*, in your Chamber at *White-Hall*, and in such a manner, as aforesaid, *catching at hasty and inconsiderate words* (which were the only material words) and then send (as you did) for the Commissioners at *Haberdaaspers Hall*, to your Chamber, who (knowing you to bee Clerk to the *secret Committee*, (and supposing you had some secrecy of State to communicate unto them) came, and there you tendered to them *Faulconer's oath*, so ready drawn, to bee sworn to; and hee was there (contrary to the ordinary and direct way of proceedings, upon some little alteration made by them upon their examination) sworn to it, I know how *smoothly* you wipe your mouth, (or rather, how you would wipe your Readers nose) and how slightly you come off in this matter, page 43. of your book, saying, *that because of the season, and the danger of discovery, the Commissioners of Sequestrations were desired to come to White-Hall, and there took his deposition*: What you mean by the *season*, I know not; but indeed, the *danger of discovery* was considerable. But would you sequester a mans estate in *bugger mugger* (as wee use to say) 'tis honestly said, though not honestly done, that you confess you sent for the Commissioners to *White-Hall*, to take the information, *because of the danger of the discovery*.

Narr. page 16. Go too George, go too, are you *innocent*? are not these *indirect proceedings*? I ask you again *sureker*, when the *Indictment for Perjury*, was brought against *Faulconer* in *London*, where the Bill was found by the *Grand-Jury*, and Colonel *Dryvy* (before mentioned) being served with a *Subpena* to appear at *Guild-Hall*, to give in further evidence against *Faulconer*, in the behalf of the Lord *Craven*; did not you take away the *Subpena* from him, saying,

ing, How durst you be examined against the Commonwealth, and not acquaint mee first therewith? Further, saying, Mr. Mayor (meaning the Lord Mayor) had better have done something else, than to have suffered that Indictment to bee found.

And did not you (George Bishop) thereupon immediately call for a Messenger, and commit the said Drury to the custody of one Middleton, (a Messenger to the Council of State) who forthwith carried away Drury a prisoner to the Strand, to the house of the said Middleton, where the said Drury was kept in strict custody, from Monday, when the Indictment was found, till Saturday, that the Session was past, that no further proceedings could bee had against Faulconer, at that time, by reason of Drurys restraint, who had Faulconers own hand-writing to produce against him, and being the most material witness against him; and before the next Sessions, the Bill for the sale of the Lord Cravens estate was passed.

Were not these indirect proceedings towards the Lord Craven, to hinder and obstruct the discovery of Faulconers perjury? (upon whose oath the Lord Cravens Estate was sequestred) was this direct, and honest, and even carriage? Are you innocent? To excuse this, you shuffle so miserably, and catch at such straws: In your book, page 34. and 35. that I cannot but commend your wit, (though not your honesty) in printing so few of your books, that every one cannot see how poorly you come off in your answers. And I take it as a great Providence, (I hope for your good) that I was so directed, as to send to your self for one of them, and which (I thank you) you sent mee, it is no doubt from that hand (which as you rightly said before) orders all things, that you were over-ruled so to do; and I wish that this discovery of you to your self, (from your self) I mean your own book (in great part) may bee for your conviction and conversion: And because your book is not to bee had easily, I'll give in the weight and substance of

your answer : (for the whole is very long) and if you suppose I do you wrong in concealing any thing thereof, that may tend to your vindication, print your whole book, and let them ordinarily bee had , and if any understanding Reader will say I have injured you. I will be content to bee accounted as you are.

You say, that *Drury* being a Papist, a Traytor, apprehended upon a Warrant from the Council of State, and in safe custody, and being examined by you of his Treasons, should have been continued in safe custody, but that (upon his sad complaint , that hee had neither money nor friend, to relieve him there , and that hee must needs perish) you gave him his *Parol*, (which in English is) as I suppose, you let him go at liberty, to return when required.

After this, *Drury* having acquainted you, that he had been sworn at *Guild-Hall London*, and given in evidence to the Grand Jury against *Major Faulconer* there , and examined upon part of what hee had been examined by you before. I perceiye your meaning Sir in these last words : But I pray (before you go any further) because you had examined him before in *one part*, was it unjust that my Lord *Craven* should examine him (or cause him to bee examined) on *another part*, to cleare himself ? Doth, or should your examination, take him off from being examined by others ? They did not examine him of *secrets* or *mysteries* of State, but of *Faulconers* perjury , and your *mysteries of iniquity*. Well, but then you were a man in power , and hereupon you say, that (*Drury*) shewing you the *Subpēna*, you asked him, whether hee told them that hee was under the warrant of the *Council of State*, and under examination of their Committee of Examinations. As to that particular, amongst others, (but I must tell you, hee was not under their examination to that particular of *Faulconers perjury*) bee answered, no. Then you say, you asked him, why hee had not acquainted you with the *Subpēna* before bee went to *Guild-Hall*, and was sworn (yea, there was his fault)

fault) since hee was apprisoner under examination, and under Parol? To which (as you say) hee giving no reasonable answer, but that hee knew not what the busines was, and such like; when as (as you say) the Indictment could not have been drawn without the consent of, and converse with Drury; (yea, still there was the sin) and who you say was the chief witness upon which it was grounded, it being prepared and found that day. (and had hee not been committed by you, Faulconer had been convicted that Sessions, of that perjury, which was afterwards proved, and himself confessed.)

But you go on, and say, That you perceiving thereby how hee did prevaricate, and how things were done in design and combination against the State. But stay, Was it a design against the State, that the Lord Cravens innocency should bee cleared? Oh base! Yes, now I remember my self, it was; for then the design against the estate of the Lord Craven, (in all likelihood of Justice) might have proved ineffectual.

But you go on, and say further, that you not knowing what other inconvenience might come to the State by his (Drurys) further liberty, since hee had made that use of it, aforesaid, reproved him therefore, (with that high language against him, and the Lord Mayor (as before) which you do not deny) received the Subpena from him, and taking of his Parol, returned him into custody, from Munday evening, to the Friday following. And was it not to Friday evening following, as well as from Munday evening before? which you reckon up with a four nights, and no longer, and I say four days too, so long, that no proceedings could bee expected that Sessions against Faulconer.

The last day of the Sessions, being no time for such prosecutions, but calling over the Court, and concluding former busineses; and then you say, upon information of the poverty of Drury, and that hee had no money to pay for his diet and lodging, which you knew well enough before, and have acknowledged, when you gave him mo-

ney for his supper , and would not commit him , left hee
should perish . And now (you say) in meer charity ,
(when there was no opportunity for him at Sessions)
hee had bis liberty upon his Parel again, and enjoyes it. Cha-
ritable wretch ! And did you in *charity* commit him ?
Fie upon such base hypocrisie . And then you go on
with a company of blinde supposals , to argue the *im-
probability* of your committing of him , to the end , to
obstruct the proceedings against *Faulconer* , which are so
childish , (and coming in but by way of additional aid , to
your former answer , which is your chief buckler , but a
silly one) I shall not trouble my self , and the Reader
with , which if you think any thing worth , print it , and
I'le bee your *bondman* , if it any way help you ; nay , if it
don't further discover your folly ; and I would have writ
it , but that 'tis as *long* , as *impertinent* ; and this is enough .
And your main answere , which how it clears you , let all ,
or any man of *common reason* judge : And say , is *George
Bishop* innocent in this matter ?

Narr. page 40.

And one thing more I finde charg'd against you *George* ,
which I suppose is an *unjust and indirect practice* , and u-
sed by you in the matter of *Craven* and *Faulconer* : And
in the Margin of the *Narrative* (where this matter fol-
lowing is spoken to) there is written , *Observe* ; and
'tis observable , 'tis short , but home , and therefore print-
ed in another Character , in these words , *By way of digres-
sion observe, that Drurys and Briscoes informations, which
Captain Bishop had taken, above twelve moneths since, and
which tended to clear the Lord Craven, bee concealed, till
this hour, that bee produc'd the same in Court, and never
transmitted these two mens examinations to the Parliament,
though before the Bill of Sale did passe, bee did transmit
Bardsseys and Kitchingmans re-examinations, taken by him-
self, and which bee apprehended made against the Lord Cra-
ven.*

Here now is a heavy charge ; and certainly these pro-
ceedings (if true) are *very indirect* , and hee cannot bee in-
nocent : But hear him speake for himself , and I'le give
you

you every word : And thus hee begins, page 44. of his own book, *What Captain Bishops imployment was, is already spoken*, his duty was to take, and to keep such informations, as concerned the Committee, and to do with them according to their, or the Councils, or the Parliaments orders ; but neither the Council nor Committee ordered him to transmit them to the Parliament, though they were not ignorant of them, and several times shewed by him to some of the members of the Council, and to the Committee ; nor did the Parliament call for them, or what papers concerning the Lord Craven were in the custody of the Council or Committee, nor take the depositions into debate, after the first vote of confiscation ; and whether those examinations advantage the Lord Craven, let the reader upon consideration of what is already mentioned, and argued thereupon, judge. Nay, but George, let mee put in a word or two by the way ; it had been very honest and fair for you, to have put down their examinations themselves, that the reader might judge upon them, for wee can't see them, nor must wee take your word.

But you go on, Nor were any papers at all transmitted by him, (meaning himself G. B.) to the Parliament, either for or against the Lord Craven ; for Bardseys examination, when hee had taken it, hee sent it in to the Council, for Bardsey to make oath thereof, which after hee had made, it was put presently into the hands of one of the members (viz.) Mr. Gourdon to report to the Parliament, who received it, and lodged it with Mr. Scobel, it being not returned to Captain Bithop ; and for Kitchingmans re examination, hee transmitted no such thing, nor was any such taken whilst the Committee for examinations was in being, Kitchingmans information being depos'd by him at Haberdashers Hall.

Now I pray, what's all this to the purpose ? doth this excuse you ? will you give mee leave to interrogate you ? If you will not answer chuse, let the reader judge : You took such informations from Drury and Brisco, did you not ? 'Tis plain you did ; Did not their depositions excuse and acquit the Lord Craven, and prove Faulconer

perjur'd ? 'Tis plain they did : Had not Drury the original draught of the Petition, under Faulconer's own hand-writing, which at his Tryal was produc'd, and hee could not deny , and which hee contest upon his death-bed, to bee the true and right Petition ? This is most certain , it cannot bee gain-said ; the testimonies of these two men so vex you , that in your book , page 12. you do what you can to bespatter them as incompetent witnesses , because Cavaleers .

And whereas you say , your duty was to take and keep such informations as concern'd the Committee, and to do with them according to their, or the Concords, or the Parliaments orders. Did any of them order you to suppress or conceal the testimonies of these two men ? If they did, tell us who they bee , and wee'l say of them almost as much as wee do of you ? You say some of them did know of them; like enough such a busynesse as this could not bee so managed, but by the knowledge (and somewhat else) of more than one : It's plain that Faulconer was a perjur'd wretch in his testimony ; hee was convicted of it by two , nay, three several Juries, of men sworn to give true judgements and upon his death-bed hee contest it, and his conviction was upon the testimony chiefly , if not onely , of these two men, who were the principal actors in the busyness of that Petition at Breda , which gave colour to the Lord Cravens sequestration ; and Drury at Faulconers tryal said, that what testimony hee then gave to the Court, hee acquainted you with, when hee was examined by you , and no doubt Briscoe the like ; and no question had the Parliament in general known of these testimonies, they would not so readily have sequestred the Lord Craven ; nor would any honest man (advise who would) have suppressed such testimonies , which would have discovered the truth , and prevented injustice , which is the curse and ruine of a Nation, and the way to render Parliaments (which should bee our greatest security) our greatest plagues , in committing or countenancing such actions. And whereas you would choak your conscience , and cheat your

Narr. page 35.

your reader with this pretext, that some of the Parliament did know of these testimonies, and that you were not ordered to transmit them. I say again, No honest man (that had it not in design to ruin the Lord Cravent estate) but would have made them known; or if hee had bee command-ed to the contrary, would have scorn'd to serve *unworthy* ends to any mans *ruine*: Come (George) come, you must not magnifie Parliaments, as if they were infallible in themselves, especially when *Knaves* are prosecutors, and as bad are *agents* or Ministers under them; and hee that shall readily obey their *unjust* commands, knowing them so to bee, (while there is time and opportunity to offer something to the contrary) shall instead of *honour-ing* them, do them the greatest disservice in the world, (*viz.*) wrong the innocent. I'll give you an instance or two within my knowledge; there were in the hands of *Sir Robert Rich*, then a Master of the *Chancery*, (put into his custody upon a suit depending in that Court) 204 Diamonds, with many other rich things of gold and pearl, and writings of great value, Upon an information given in to the Committee for examinations at *Westminster*, that they were the goods of a *Lord*, then in arms against the *Parliament*; those goods were ordered to bee taken out of the hands of *Sir Robert Rich*, and put into *my* custody (which were the only goods of any Delinquent, or supposed Delinquent that ever were in my custody) it being none of my businels, as I have before declared: But this was by an *extraordinary* order, These things (taken by an exact inventory before witness(es)) being thus in my hands, there came a peremptory order to mee, to deliver them out to bee sold, as the goods of a *Delinquent*; but I being satisfied by *Sir Robert Rich*, (who was an ingenious Gentleman) that they were brought into his custody, in the behalf (as I remember) of divers children and Orphans, I delayed the observance of the Order, till those who were concern'd (who they were I know not) had opportunity to clear them; & at last (by order) I re-delivered them to *Sir Robert Rich*, from whom I received

ceived them. Now should I have readily observ'd their Orders, Orphans had been ruin'd, and the Parliament instrumental to an Act of *injustice*; And that all that are members of Parliament, are not *always* such as they should bee. I'le give you one relation more, There comes an information to our Committee in London against a person for Delinquencie, prested and urged very hard for a speedie sequestration; the reason of the *baste*, I perceiv'd afterwards to bee, because the party concern'd (being a Lawyer) was in the *circuit*, and the prosecutors would fain have had him sequestred *before hee knew on't*; upon hearing the information and witnessles, I perceiv'd the bottom of the businels to bee revenge, and private interests (to say no worse) their halfe added to my jealousy, and I was therefore the more *slack* in furthering it. The next day (as I remember) one comes to mee to my house, from the Prosecutors, to offer me gold to speed the businels. It would bee too tedious to tell you every circumstance, I refus'd it.

After this (now mark) one of the house of Parliament, comes to mee to my house, with recommendations from others of them, to *press* mee on; I gave him civil entertainment, but grew more *resolv'd* in the businels. After this, an eminent man in the Parliament came to our Committee, and prest it, and told us, it was a businels that many in the Parliament took notice of, and that if wee did not do it, they would take it into hearing themselves: I ask'd that Gentleman whether he came to *threaten* us, and told him wee were upon our oaths, &c. So that hee went away in *discontent*. Upon this (very speedily) an order comes to us to appear before the Committee of *Lords and Commons* for Sequestrations, to give an account for our non-prosecution; a *Colonel* in the Army was hee that promoted it, and it was backt (as I perceiv'd after) by divers members; my self appear'd *alone* in behalf of the Committee, they having Council (besides the Council for the State) to speak for them: It was as great a Committee of *Lords and Commons*

and Commons, as I ever remember, to have seen at any time, I so manag'd the matter, (well knowing the basenes of the businels) that it was refer'd back again to us, where wee never heard more of it, in somuch that the Colonel came afterward to my houle to speak with mee, but by providence I was not at home, but he (as my family and neighbours told mee) threatened to bee revenged upon mee, but by Gods goodnes (in whom I trust) I heard no more of him ; now had I yeelded in this matter, an honest Gentleman might have been ruin'd ; for if wee had sequestred him in London, (though hee had not much there) they would presently have sent down into the Country, and done the like there : The person is one of worth and honor, afterwards a member of that Parliament, and of the close Committee, or for safety, (I have forgotten the title) and is now a member of this present Parliament, one so cordial to the publicke interest, that I do profess, when I afterwards saw him (upon his return from the circuit) my heart rejoiced that I had so appeared for him, whom (upon my own knowledge) was so true a friend to the Parliament, for I well knew him before by sight, but did not know him by name, to bee the person prosecuted. I could tell you further (George) of others whom I have rescued from the jawes of ruine, upon Parliamentary prosecutions, and that upon base and packt knavery, followed with perjury, and by some of our own Officers, which I my self have discovered, and caused them to bee turned out : So that George, you must not sculk and hide your head under the shelter of the Parliament. And for the rest that followes in your answer and excuse, the reader will easilly perceive you do but quibble and trifle upon forms and circumstances, which makes nothing to the substance of the business.

I shall not need to mention your zeal and earnestness at the trial of Faulconer, in his behalf, nor your reflecting upon the Judges in these words, page 15. of your book, *The Judges in the issue summed up the evidence, which*

they should have done. As for the Jury, you bestow this upon them, in the same page, *The Jury* (of the affections of whom for the Parliament, wee cannot yet understand) neither took any notes, nor ask'd a question, yet in a very short time were agreed in their verdict, and the next morning gave it into the Court, that Faulconer was guilty of the perjury mentioned in the Indictment: And then you go on, and say, That a man indeed, without divining, might have told which way the cause would go, by the countenances of the Jury, all along the tryal of the cause, as was taken notice of by many honest men, such as you are, no doubt. And then you sadly complain thus, But this is what every honest man may expect in cases wherein the State is concern'd, when the unpardoned traitors, whom with the peril of their lives they discover to bee undermining the safety of a State in times of great danger, in the field, and under ground conspiracies, working towards the general destruction thereof, shall after the enemies is overthrown and prevent-ed, bee permitted to come into England, when they can no longer do the Commonwealth mischief abroad, and to be good witnesses against such honest discoveries (risum teneatis amici) in such Traitors own causes, as to their lives, as hath hap-pened to one of the States witnesses (Faulconer) in the very case now in question. And so you flirt upon the Jury again, page 47. I will not conament upon it, because I hasten to an end: But the man is very angry with Judge, and Jury, and Witnesses, (and as before) with the Lord Mayor, as no friends to the State, that Faulconer was found perjur'd, which yet hee himself hath confess him-self to bee.

But why is George so angry, it seems hee is much concerned in it; for though hee a^t for good affection to the State, yet its reason that hee should bee consider'd; and therefore in my information from London (by a hand that is able to make good his undertakings) I am thus told, that hee (George) repaired to Drury house, and contracted for about 300 pound a year of the Lord Cran-^{ven} Land, where, and when this argument was used, that

*George is huge
angry that
Faulconer is
found guilty
of Perjury.*

that hee might bee favourably dealt with, and considered in the purchase; for that hee was the man that brought the Commonwealth so great an estate; and that but for him, the Lord Craven had not been put into the Bill of Sale: and accordingly hee was favourably dealt withal: But Master Baker, Surveyor General to the Trustees, then reprehended the said Captain Bishop for so speaking, the scandal whereof was (it seems) like to prove so great, (as well it might) that hee relinquish the contract; and when (in the last Parliament but this) this contract was laid to his charge, by the Committee of Parliament, appointed to hear the Lord Cravens case, and hee urg'd to answer, whether hee did contract or not: How (sayes my information) did hee prevaricate and shuffle with the Committee, and put off an answer, till hee did see there were those present, that were ready to produce the contracts out of the book; and then (to his shame, and admiration of the Committee) hee did confess at last, hee did contract, for a considerable part of the Lord Cravens estate, but that hee had since that time declined the same: So that for all your pretences of publike interest, you drove on a design of your own private; and if the way had been honest, you might have done it, and you need not have declin'd it; and to back this, and so an end, Did not you write to a Gentleman, an acquaintance of mine and yours, (one employed for the publike) to inform you of the quality and worth of a Mannour of the Lord Cravens, call'd the Mannour of Hinton Norton in Somerset-shire; and did not you afterward (in your Study) at White-Hall, tell him, that you inquired after it, for that you expected that the Parliament should reward your good service you had done for the State, in sequestring the Lord Cravens estate? Or words to that purpose.

And now Sirs, you that are to give your judgement upon George Bishop, upon the whole matter, what say you? Is George clear and innocent? Hath hee not used? nor doth hee not know of any indirect proceedings in that whole

whole ~~buseſt~~ of Craven and Faulconer ? of which hee makes such a bold appeal to the Almighty : Say , is it any matter, whether hee bee a *Quaker* or no , or what he is ? And if wee may judge of the *conscience*, honesty and perfection of the rest by him, may wee not conclude, as I undertook to make good , *That a man may bee as vile a person as any under heaven , and yet a perfect Quaker ?* If hee had repented of it, and (what in him lies) made reſtitution) it had been ſomewhat , I ſhould have ſaid nothing ; for who will upbraid a man with that, for which hee hath repented .

But hee ſtill (like a *Quaker*) juſtifies himſelf, as if he had done no evil ; and I eaſily perccive the *bub* under which hee *bides* himſelf, and thinks no body ſees him : For after his *proteſtation*, hee ſayes, *Hee has had a large time of trial, wherein hee hath neithor wanted enemies for the ſake of truth, nor they malice and opportunity to lay to his charge, could they finde, or were there any thing to be found against him.*

Simple fellow ! I wonder hee could manage ſo great a buſineſs, with ſo little wit ; because the Lord *Cravens* friends did not indiſt him, but *Faulconer*, therefore hee ſililily concludes, they could finde or ſay nothing againſt him. Doth hee not know , that it was for the Lord *Cravens* advantage, to *lay all the blame upon Faulconer*, and to charge him with the *malice* of it, (as well as with the *fact*) that ſo they might *convict* him of *perjury*, which being done , and hee to his *conviction*, having ſince ac-*knowledged* it by his own *confession* ; and you having *confefſt* ſo much, and taken ſo much upon your ſelf, to clear *him* of the *malice*, (all which they knew not, till you confefſt it.) Now all this , (as atore conſidered) they know what to ſay to you : By the *Law* (it ſeemes, and as the *Judges* gave their opinion) bare *forsweari*ng ones ſelf, doth not bring a man within the compaſs of the *Law* againſt *perjury*, unleſ ſo it bee done *maliciously* and wilfully .

And now to deliver *Faulconer* from the crime and con-*viction*

iction of *perjury*, *George* (at the tryal) discovers the rise and ground of all this business, freeing *Fauconer* (upon his own oath) of any intention of evil and mischief against the Lord *Craven*, (as knowing nothing against him, that might render him *culpable*, or any way sequestrable, as you heard before), but *George* (having consulted with some body else) by handsome contrivance and management, hath brought it to this you now see; and by this confession of *George* at the tryal, and *Fauconers* at his death-bed, it is now apparent by whom it was begun, and effected, even by him, who (as before hee confesses) had the management of the whole.

And now if there were a *Star-chamber Court*, or any place of tryal for such practises, they know whose cares and estate to require in part of satisfaction. In the mean time, let the world judge of your *innocency*: *George*, you have a faire estate in *land*, plate great store, rings and jewels, and cabinets, and brave hangings, &c. you can live without the honest calling of a *Brewer*, which you could not do before; you have not been a busie *Bishop* to no purpose, you have your *reward*; but take heed, it bee not in this life only: It may bee you may come to a reckoning, and give an account here for all these things, but sure hereafter: The present *Parliament* hath taken cognizance of the Lord *Cravens* cause, and it is to bee hoped they will proceed so justly and impartially, that the guilt of *injustice* and oppression, shall not lie at the doors of the *Parliament of England*, and so become the sin of the Nation, and draw a curse upon the whole, for the iniquity of a few. However, look you to your light within, and let mee tell you thus much, if it do not stare you in the face, and fright you, 'tis a signe you are *blinde* and hardened. I was desired to ask you, who did trepan *Colonel Andrewes* into a design, for which hee lost his *life*, when as hee had given over all thoughts of *engaging*, till hee was moved thereunto by a *Trepanner*, as hee declared before his death? And who it was that trepan'd *Sir John Gell* into a misprision of treason? And lastly, who did

iryan Mr. Love, and some of that party? These questions are proposed by those who are no babes in the world, and yet honest; and they say, this Bishop can (if hee will) give satisfaction in. You know George what these things mean, and I know what the last means; and they advise mee, to read a book concerning Mr. Loves designs, and his death, written and pen'd by you, and they say, it will give the reader further satisfaction.

But you have dealt as craftily in the printing of this, as of the former, printed so few, and kept, or given so at your own dispose, that I cannot get it; and I am not so free to send to you for this, as the former, because you do not quote it against mee. But yet what I finde from other pieces I have met with in this matter, I will communicate to you, and the world, and this the rather, to shew you what an hypocrite you are, in charging us Priests (as infeorne you call us) with blood-thirstiness, and my self in particular, as in the title of your Pamphlet: you should have pulled the beam out of your own eye, before you reproach us with a mote in ours. I suppose, ere I have done, (though it bee prettily well done already) you will appear to bee, not only a blood-thirsty, but a blood sucking person.

And in the discourse of this, I shall discover the ground of your so easie an entertainment of the thoughts, (or at least suggestions) of forgerie in mee, from those practisers of forgery, which I shall declare to have been really acted by you; that you were a zealous prosecutor of Mr. Love unto (yea and after) death, is so manifest, that (as impudent as you are) you wil not deny that you prosecuted him after death, appears by what you published against him, when hee had no being to answer for himself, wherein you endeavour maliciously to kill him twice, and the latter, with more cruelty than the former, killing his good name, and (what in you lies) making him a Reprobate, and an out-cast from God and glory. I suppose you will own that piece, call'd Mr. Loves case, printed by Peter Cole, (as well as other books you publisht against

against him) wherein you go about (most unchristianly) to undervalue, debase, and disparage that comfort and confidence hee professed to enjoy in and at his death; and this upon several accounts, which I will not recount, to avoid tediousness, one only I'lle mention, to shew your spirit of envy and bitterness, it is the Animadversions upon the first Section, page 34. Mr. Love, (say you) it's more than probable, was not only vehemently exhortod, incouraged, importuned, but even solemnly, by all the sacred interests of high Presbytery, conjured by his Clergic companions, to die like a valiant and resolute Champion of the cause, and not to bewray the least grudging of any fear or repentence, for any thing hee had acted upon the service thereof, lest it should bee said of Presbytery, her glory was stained and betrayed by the cowardise of her first-born. And page 38. Here wee have the second part of the Theatrical flourishes of Mr. Loves confidence.

Much might bee animadverted, but I forbear; you have a strange spirit, that his *comfortis and confidence in God*, trouble you. And then you go on to charge him with *hypocrisie and lying*, and other base impurations all along, bespattering, and bespotting, and sullying him (as you can) even to his last. I know what *fligor touches* of charity you have now and then, and at the close of that Pamphlet, which are inconsistent, with that you had charged him before, as that hee acted the part of a most unchristian *Calumniator*, upon the Scaffold, in the very approaches of death, page 38. But page 46. you most unchristianly reproach him, and his doctrine. *as followeth*

This, whereas in purging himself (hee means Master Love) from the aspersion of lying, hee saith thus, *I hope you will believe a dying man, who dare not look God in the face, with a lie in his mouth*; intimating (say you) as if his being ready to die, was a bridle in his lips, to restrain him from *lying*: The truth is, according to that principle of his, that *hee who ever once truly believed, can never by any sin or wickedness whatsoever, loose the love and favour of God*: His being ready to die in conjunction,

with a perfwasion of his Saintship, should rather bee a temptation upon him, to lie, or commit any other wick-edesse, than an ingagement upon him to *refrain* ly-ing.

I have done with that; but I pray, that you may finde more favour and mercy from God, than hee found from you; and to that end, let him grant you grace to *repent* of these spightful and most cruel prosecutions. As for your Prosecutions of him in his *life*, and of his *tryal*, I shall not enter upon the story of, although I have relations of it, it wold prove too large an undertaking; nor will I insist upon your rotten and unsavoury language of the *Ministers* of the *Gospel*, whom in scorn you call his *Clergie companions*, you were fairly disposed for *quaking* then; nor will I debate the cause, which you maliciously in your former book (the Lord Cravens case) charge upon *Presbyterians in general*, wherein how rash, heady, uncharitable, and unchristian you are, let your self consider.

In page 22. of that book, you speak it, which (because it tends also to discover the suspition, that even your self had, of the *injustice* of sequestring the Lord Cravens Estate) and do therefore endeavour to extenuate it from the circumstaney of the time when it was done) I shall lay before the Reader; and thus you give it forth, *The time when the Parliament gave judgement upon his estate*, (that's right, not upon his person, that had not offend-ed) was, when the Commonwealth was deeply imbroil'd in wars, and designes lay every where to blow up this Nation in all parts thereof; their Army in Scotland, and the Scots drawn into the field after their rout at Dunbar, ready to serve the desperate, and great designes and conspiracies laid by Mr. Love, those of the Presbyterie and the Kings Partie, then ripe and readie to break forth in all parts, all of which were the effects of that Treatie at Breda, where the Lord Craven was often with the King, and his Privy Council, (But doth any one person so much as say, that hee came to treat, or did treat? not one) and assissting his Officers.

ficers in their Petition for releas, to bee in a capacittie to serve him; (which you see was proved to bee a lye) and some of whom served in those designes, and otherwise, and of which the Parliament were sensible, (what was this to the Lord Craven) and the Lord Craven had manifested to most that conversed with him, his disaffection to the Parliament, and Supreme Authoritie, (no such thing is charg'd against him) in such times and cases, have many considerations, as the reason of their actions, which those who are without doors, neither know, nor apprehend, nor are to take upon them so to do. Thus hee.

The language in the last part of it, is inconsistent and incoherent, a kinde of non-sense ; but this clearly is his meaning, (*viz.*) that the times being dangerous, (as hee describes them) have many considerations and reasons to sequester the Lord Cravens estate, which those who are not his Judges, (*nor nor hee himself*) are to know or apprehend, nor must enquire into. In plain English, the Lord Craven must lose his estate, and none must ask a reason, why ? Are notwithstanding sweet doings ? As hee himself sayes in another case, page 19.

But to go on with the matter of Mr. Love, Mr. Love and the Presbyterie are designing the Nations ruine, sayes George, if you may bee believed ; and how honest you are, even in your most serious protestations and appeals to God, appears already. But if you suppose (and that's enough with you) that Mr. Love, or the Presbyterie designe the Nations ruine, you will bee sure (right or wrong) to accomplish thefe. I have heard say heretofore of the Marches in Wales, that a cause there, did seldom fail for want of prosecution, and good witnessses; you were a notable man to make an agent there; well, or ill fare him, who if a cause bee not good, can make it so : I shall not (as I said) ingage to the whole of your prosecution against him, I shall only notifie what I finde concerning your self, in a book written and published by Mr. Love himself, which (in the clole) hee sayes, was finished the last day but one before his death; and at such a

time (what ever you say) men are most serious, and to bee believed. The title of it thus, *A clear and necessary vindication of the principles and practices of me Christopher Love, &c.* which book, hee sayes, hee writ for the vindication of his name, from those obloquies and reproaches, which by the Sons of Slander were cast upon him, (was not this you George?) who would faine have his name to bee buried, and rot above ground, before his friends could bury his body under ground.

In this book of his, hee complains, that whereas at his Tryal, hee had a Notary to write for him, they took away all the books from him, so that nothing might come to publick view, but with what additions or alterations they please, to his greater disadvantage. But hee sayes, his hope is, that some faithful pen or other, hath writ his defence, and the Witnesses depositions, which is done; and I have, and according to them hee desires, that his innocency bee judged, by indiferent, and unprejudiced men; it contains seventeen sheets, very large paper, and very small print; I shall not meddle with ought thereof, I shall only give in what I have from Mr. Loves own book,

In page 36. hee desires his Readers, that if other slanders (for hee had anwer'd and wip'd off many) should be cast upon him, that they would have so much charitie, not to believe reports raised upon him, when hee shall bee silent in the grave, and not able to speake in his own vindication.

And page 37. hee sayes, "Tis very likelie that they (his Prosecutors) will not publish the depositions of the Witnesses in Court, but the private examinations taken from them in private, and putt together by Master S. and Captain Bishop. They were not ashamed (sayes hee) to produce them, and read them in open Court. And hee layes, some of the Witnesses had so much b'ness left, as to disown them in open Court; and therefore (sayes hee) believe nothing but what was sworn in open Court, nor all that neither, for some of the Witnesses sware false-

ly, as (sayes hee) I made apparaſt in my defence. In the ſame page, I defiſe you (sayes hee) take notice, that there is a lying Pamphlet put forth, entituled, A thott Plea for the Commonwealth: In which there are many groſſ lies, especially in things which relate to mee, (and which hee himſelfe is beſt able to ſpeak to.) Hee ſayes there further, it is not fit for him to enter the lifts with him; It becomes not, ſayes hee, a lying man to write of controversies, which will beget diſpute; therefore, ſayes hee, I ſhall not anſwer the book, (though I could eaſily do it) but only ſum up the many lies hee relates, concerning mee. Thus hee.

And page 39. hee ſayes, hee ſuppoſes Captain Bishop writ that lying book.

And then Maſter Love goes on, reckoning up his lies in that book, and ſhewes wherein, and in the Margin, writes the firſt lye.

The ſecond lye, and ſo on to the eleventh lye; It will not bee to any purpose to ſet down the particulars, becauſe my Reader hath not the book, whereby to iudge of the truſh or falſhood; I ſhall therefore content my ſelf, to give you what obſervations Mr. Love makes upon the man, and his lying ſtories.

In one place hee ſayes, that if Bishop ſhould name the person that ſhould ſay the thing, (there mentioned) every one that heard the tryal, would cry out shame upon him, (viz.) Bishop, for telling ſuch a lye. Hee ſayes, another is a groſſ lye. And another thing hee charges him with, is a loud lye; and ſayes, It is well there were many wiſneſſes to contradict him: And ſurely (ſayes hee), if the Author of this book had not cast off all feare of God, and regard to the good name of his Brother, hee could not bee ſo impudent, as to affirme what hee did.

To another hee ſayes, 'tis notoriouslē falſe, and abominably falſe; and that although hee was not affraide to ſay of him, as hee did in the general, yet hee durſt not inſtance

instance in *any particular*, nor (sayes hee) will any other in my life time, whilst I can answere for my self.

To another (hee sayes) Hee that will bee so *shamefesse to falsifie my Petitions*, (which are made so visible) will not bee ashamed to *bely my words*: Where hee further sayes; hee (*Bishop*) charged him, that Master *Calamy* instructed him to speak as hee did; and that it was, that *Master Calamies good tricks might not come to light*; both which, together with what hee charged him before, hee sayes, are *very false*.

To another, hee sayes, hee *wonders* the man is not *asham'd*, to fasten that upon him, which hee did. And again, hee sayes, if this man (meaning *Bishop*) hath *belied others* in his book, (whom hee names), *as hee hath done mee*; *there is not one true Page in all his book*.

And to the eleventh lye, thus; If this man were not an *Athiest*, or an *Antiscripturist*, the example of *Ananias and Saphira* might make him tremble, *lest hee should bee stricken down dead, with a lye in his mouth*.

And again, this *false and deceitful man*, would make the world believe, that this were proved against mee; and then concludes this matter thus, *These, and many other falsehoods might bee found in this book*, if I should make a through search into it: Hee calls it (sayes hee) a *short Plea*, but I may call it, *a long lye*: And 'tis not, sayes hee, for the honour of the present *Gouvernment*, to have a *common lyar* to bee a Pledger for their *Commonwealth*.

And amongst all these lies, (thus generally hinted) I have reserved one in *special*, wherein Mr. *Love* charges him not (only with *lying*) but also with *forgery*, which hee brings in thus, page 38. *And because I am bedied about my examination, before the Committees, and may bee more abused after I am dead*, therefore I am necessitated to discover that *jugling and baseness* of Mr. *S.* and *Capt. Bishop*, about my examination, which I thought never to have made publick.

Whiles

Whilst I was examined (sayes hee) before the Committee, that pragmatical fellow, Captain Bishop, (who I suppose wrote this lying book,) did put in six or eight times into my examination, which I never said; hee supposing that I would bee so meat-mouth'd, as not to read it, or to put my hand to his forgery, without any more ado; but I did (to his shame) make him blot out, at least, six lines in my examination, which was but very short. Some of the Committee did ingeniously say sometimes, that I did not speak such words as Captain Bishop did put in: By his abuse of mee, who would not bee abus'd by him, I cannot but think, how bee injured other men.

Hee goes on, I did refuse to put my hand to it, seeing I was abus'd by Captain Bishop; but told them, if they would give mee a Copy of it, I would subscribe my hand; but they denied mee a copy, which made mee suspect, they did hot intend to deal fairly with mee, as I found true after: And then goes on, to shew wherein, and that to their conviction, and concludes thence thus; Wherefore I beseech the Reader not to believe anything that shall come forth, either pretended to bee my examination, or the examinations of other men against mee; they are but the fgeries and contrivements of Mr. S. and Captain Bishop. And well might M. Lovel think how this Bishop injured other men, and that in the like kinde.

I have one instance more, under the hand of a godly, reverent, and faithful Minister of the Goffet, now being well known to most of the Inhabitants of this City, and many in London; so to bee, who writes to mee, that being to bee question'd about Master Lovel's busynesse (as hee was) and imprisoned, Bishop (sayes hee) was Clerk to the Committee of Examinations, and wrote down all that I said; and added divers things, whereby endeavouring to injure mee; for which I sharply reproved him, telling him, that I knew his birth and breeding, and therfore I did scorn to bee examined by such a one as hee was; at which, both bee and the Committee were much

offended, threatening to use much severity against me; but the Lord restrained them.

Now George say, Are not you a blood-sucker? Were not the lives of these men at the stake? Was not one of them ~~strangly~~ put to death? He say nothing of the man, I need not, hec was known well enough in Eng-
land, his death is bewail'd by thousands, and his name precious with many godly. I was once drawn away by your ~~dis~~ simulacra and lies, to a prejudice against him; but now I see, that the most ~~in~~most, (when they fall into the hands of hucksters) may bee rendered ~~suspect~~. What George, what! Are not only the ~~estates~~ of men (great estates) small bits with you, but you can suck and swallow the blood and bones of men, Ministers of the Gospel of our Lord Jesu! No marvel you turn Quaker, turn Turk man, or become a Jew, to whom the ~~same~~, and Gospel of Christ, and Christian is odious; for shame beat not that sacred ~~name~~ any longer, lest it bee blasphem'd by its enemies, because of you: Oh horrid and dreadful! nor onely ~~betwix~~ a ~~summer~~ man, but to forge, to put in, and to add words, on purpose to insnare men; notwithstanding you arte at Faulconers words, but once spoken, and pit them in ~~bait~~, to take away ones ~~shame~~, when you forge and put in words, many words (whole lines in a short examination) which were ~~now~~ spokew; and this, to take away mens ~~lives~~ and ~~bits~~ of flesh from them.

And here, ~~as we two serve neyours~~, out of thine own mouth, from thine own words shalt thou bee judged: Look back, and minde thine own exhortations, in thine own book, pages 7 and 8, where yon charge mee with ~~forgery~~, in one word, and which yet was not ~~forgery~~, but a mistake, and that not in mee neither; and yet for your ~~ostries~~ and loud exclamations, You may here say (say you) of what a false and mischievous spirit this Priest is; and what a detestable wickedness it is to forge in such a word, as for instance, were it true so, would take away his (Foxes) life? What credit is to bee given to what such a one saith? And again, Is not true that can do the ~~best~~ ~~next~~ blushing?

blushing? Is there any wickedness so great, that such a man may not bee well conceiv'd to bee ready to act? Is such a one a Minister of the Gospel? Words need not further to express such an act, which in its very face is so manifestly wicked and abominable, a wickedness not found in the Roll of those evils, which the Apostle mentions should make the last dayes perillous. I'll say no more, I need not. Read the words, and remember your own actions, and apply.

But let mee ask you, were these all, whose blood you thirsted after? Did you not write a letter to a friend of yours in Bristol from White-Hall, that until Calamy, and some other of the Priests were dealt withal, as *Love* was, it would never bee well? I hope I shall one day get that book of yours, which you writ against him (mention'd before) viz. *A short Plea for the Commonwealth*. Those who have seen it, tell mee, it most fully sets forth the fiercenes, and bitternes of your spirit, not only against him, but that you flew your rancour and malice therein, against many of the servants of Christ, whose names are yet precious in the Church, and the memory of whom will live, when your name shall rot and perish; or if it bee mentioned or remembred, it shall bee with abhorrence and detestation, as infamous as poor *Fantomas* is. I cannot but remind that passage of yours in your *Throne*, page 34, where, because I said the *Magistrates*, had their spots and failings, you say, they are no Magistrates of God, but men of sin, and the *born of the devil*: It spots and failings do (in your judgement) tender them thus, Oh! what are you? mind that Rom. 4. beg. Therefore thou art inexcusable, O man, whosoeuer thou art. (Jew or Gentile, Rancer, or Quaker) that judgest; for when in them judgest another, thou condemnest thy self; for thou that judgest dost the same things. (nay, infinitely worse) But wee are sure the judgement of God is (according to truth) against them which commit such things; and I binkest thou shis, O man, that judgest them who do such things, and doest the same, that thou shal escape the judgement of God?

Bix Reader, in this poor wratch, you see what a dread-

fulfilling, and what a heavy judgement it is, for a man to
bee given up of God; what wickedness so abominable,
that hee will not then commit? So Rom. 1. ver. 24, to the
end.

And see also, how the Lord doth punish hatred and
contempt of his Ministry and servants, and *Apostasy*, from
the truth, with *hardnesse* of heart, and *blindnesse* of mind,
giving them over to believe *lyes*, 2 Thes. 2. 10, 11, 12.
What a foolish piece is this poor man become, to turn
Quaker? But 'tis most true, *Shipwreck* of faith, and of a
good conscience, are seldom sever'd, 1 Tim. 1. 19. But yet
(Countryman) come, there is hope in *Israel*, concerning
this thing, there is still *balm in Gilead*; the blood of *Jesus Christ* shed at *Jerusalem* (though above sixteen hundred
years ago) is as efficacious, as *provalent*, as ever. Come
man, leave *quaking*, don't trample upon, and despise the
price of thy *Redemption*; I see thou art in the *gall of bitterness*, and *bond of iniquity*; but come, *repent* of thy *wickednesse*, and *pray* to God, perhaps the thoughts of thy *heart*,
(and the *wickednesse* of thy *hands*, and the blasphemies of
thy *pen* and *tongue*) may bee *forgiven* thee. Don't despise
the riches of Gods *goodnesse*, and forbearance, and long-
suffering towards thee; know, that the *goodnesse* of God
(in this patience of his, in not cutting thee off) is to lead
thee to *repentance*. Consider friend, there is a day coming,
wherin the Lord will bring to light the *hidden things* of
darkness, and will make manifest all *secret plots*, *contri-
vances*; and under-hand counsels; Repent, whiles 'tis
called *to day*, lest thy heart bee more and more hardened,
through the *deceitfulness* of sin; treasure not up *wrath*
by *impenitence*, and *hardnesse* of heart; one *true* *repent-*
tantear, will avail more *now*, than millions of yellings
and howlings *then*; our *Jesus* is able to save perfectly, and
to the uttermost, all those who come unto the Father
through him, meet him whom thou slightest, and make
him thy friend.

And for a close, know and consider, that if you go on
in *sin-wilfully* and *impenitently*, (after you have received
the

the knowledge of the truth) and that you despise the blood of Christ , there remains no more sacrifice for sin , but a fearful looking for of judgement , and of fierceness of nation , which shall devoure the adversaries . And now from henceforth , let none of these Quakers trouble me . I have done with this generation ; but if they will bee troubling , let them know , I will not bee troubled : And as for any further answers , replies , contendings , or debatings with them , or him , being well assured that my ground work (on which my discourse and discovery is founded) will stand firm : I declare this , as my Corone , my farewell to Quakerisme : As for their doctrines , or opinions , (in this , or any other of their Pamphlets) I think them not worth the reading (much less the answering) by any serious Christian , especially that hath publick imployments , indeed , not of any one that hath ought else to do , but to make a long voyage to Tarshish ; to fetch only Apes and Peacocks .

I conclude therefore with holy Augustine , Tales judicis velim , &c . I desire such Judges of my writings , that will not always require an answer , when they shall finde what I have written , to bee spoken against ; those things (which being matter of fact) have clear testimonies , and (being matters of doctrine) have clear arguments and authorisities : It were a prejudice and dispagement to either , to agitate them always , upon the cavils of ignorant or contentious persons ; therefore I end .

FINIS.

160M

and others may read him (upon one Republick way) at
London, in a certaine place where he liveth, sold by
John Smith, at the signe of the Rose, in Fleet-street.

Books lately written by William Prynne,
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